

JAN 26 1950

America

January 28, 1950

Vol. 82, Number 17

NATIONAL CATHOLIC WEEKLY REVIEW

Spring Term Education Number

Religious education in the new India

Private schools under the Constitution

T. N. SIQUIERA, S.J.

Chicago's "Catholic Times Square"

The Sheil School: crossroads of social action

JAMES O'GARA

Our language snarl

Any resemblance to English is purely coincidental

HENRY J. BLOSSY

EDUCATIONAL BOOKS REVIEWED:

*The Place of Religion in Public Schools . . .
And Madly Teach . . . An Introduction to Ancient
Philosophy . . . Shakespeare's World of Images*

15 CENTS A COPY \$6 A YEAR

DISTINCTIVE TEXTS

Particularly IN BIOLOGY...

*you should use the best recognized Catholic text . . .
one of the few textbooks accepted by the Board of
Regents of New York State!*

BIOLOGY FOR HIGH SCHOOLS

by Mother M. DaProse, O.P., Ph.D.

Invariably an examination of this text by Catholic educators or teachers is enough to convince the most doubtful that *this is the biology course they wish to teach their students*. Prepared in conformity with Catholic principles and teachings by an experienced high school biology teacher, it is an outstanding textbook accredited by the Board of Regents of New York State. \$2.60/2.08

*Now—two outstanding Catholic texts, in the field of
sociology—eminently suited to social studies courses.*

1. CATHOLIC SOCIOLOGY

by Sister M. Consilia O'Brien, O.P., Ph.D.

2. CHRISTIAN SOCIAL PRINCIPLES

by Sister M. Consilia O'Brien, O.P., Ph.D.

CATHOLIC SOCIOLOGY is an inexpensive and complete text for one or two semester courses for 8th or 9th grade pupils in social study or religious or civic programs. It lends itself admirably to teaching applications of Catholic principles to the economic and social problems of the day. \$.75/.60

CHRISTIAN SOCIAL PRINCIPLES is designed for the senior student where a more mature and somewhat amplified approach is presented. \$2.40/1.92

VOCATIONAL CITIZENSHIP

*by Eugenie A. Leonard, Ph.D., former Dean of
Women, Catholic University of America, and
Walter J. Greenleaf, Ph.D., special consultant,
Guidance and Occupational Service, U. S. Office
of Education.*

This text was written to specifications to meet the real need as expressed by Catholic educators for a Catholic textbook in this field—the text is flexible and adaptable to social science or occupational guidance programs for (1) one term; (2) three periods a week for one year; or (3) as part of a social science program. \$2.35/1.88

SEND FOR OUR COMPLETE TEXTBOOK
CATALOGUE

P. J. KENEDY & SONS

PUBLISHERS SINCE 1826

12 BARCLAY STREET

NEW YORK 8, N. Y.

CONTENTS

America, January 28, 1950

Current Comment	481
Washington Front....Charles Lucey	484
Underscorings	C. K. 484

Editorials	485
The bishop's "bean ball"	
Protestants and religious education	
Wire-tapping on trial	
Civil Rights Mobilization	

Articles

Religious education in the new India	488
T. N. Siquiera, S.J.	
Our language snarl.....	490
Henry J. Blossy	
Chicago's "Catholic Times Square"	492
James O'Gara	

Books.....Reviewed by

The Place of Religion in Public Schools: A Handbook to Guide Communities	496
Robert C. Hartnett, S.J.	
And Madly Teach: A Layman Looks at Public School Education.....	496
Edward D. Myers	
An Introduction to Ancient Philosophy	496
Gerald A. McCool, S.J.	
Evolution and the Founders of Pragmatism	498
Robert C. Pollock	
College Book of English Literature	499
Thomas J. M. Burke	
Shakespeare's World of Images....	500
Paul E. McLane	
Sir Walter Scott . . . Mrs. Gaskell..	502
Michael F. Moloney	

The Word.....Joseph A. Breig	503
Theatre	Theophilus Lewis 505
Films	Moir Walsh 506
Parade	John A. Toomey 507

AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. January 28, 1950, Vol. LXXXII, No. 17. Whole No. 2124. Telephone MURRAY Hill 6-5750. Cable address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of Mar. 3, 1879. AMERICA, National Catholic Weekly Review. Registered U.S. Patent Office.



Taft-Hartley saving Lewis?

As the coal dispute moved into its seventh month, the possibility that John L. Lewis had lost control of his membership overshadowed all other developments. Up till now, Lewis' slightest suggestion has been law for the nation's 400,000 soft-coal diggers. Last week cracks appeared in the monolithic structure of the United Mine Workers. The men were going their own way, and it was not the way, apparently, of John L. Lewis. When the "checkerboard" strikes began two weeks ago—strategic mines which had been on a union-dictated three-day week were suddenly shut down tight—observers saw in them the fine hand of Mr. Lewis. Perhaps they were right. On January 11, however, Lewis "suggested" that the miners go back to work on a three-day week. Thousands of them, after duly considering the "suggestion," voted to stay out. Here was something to write home about. Were the miners really rebelling against their boss because they wanted a full week, or was all this elaborate regard for democratic procedure only another Lewis maneuver to put pressure on the operators? By Monday, despite seemingly sincere efforts of union representatives to persuade the men to return, 70,000 of them were still on strike and the number was growing hourly. Then came the clincher. The U. S. Steel Corporation suddenly cut off credit at all company stores. So did many of the Southern operators. They were betting that the revolt was on the level, that the men were "fed up" with the three-day week and wanted stable, full-time employment. In the face of these developments, the decision of Robert Denham, general counsel of NLRB, to seek a Taft-Hartley injunction against Lewis (AM. 1/14, p. 448) assumed a completely new significance. A court order ending the three-day week and forcing resumption of negotiations might be a godsend to the hard-pressed mine leader. It could conceivably save his face and help restore his authority over the miners. If that happens, put it down as the paradox of the year.

Greedy bricklayers

Not many miles from our editorial offices—on Staten Island, if the curious reader *must* know—a building is very slowly rising above the ground. It is rising much more slowly than the owners had anticipated and the construction company had promised, because only two bricklayers out of fourteen are on the job. The twelve absentees refuse to work unless, in addition to their regular union-scale wage of \$118.30 a week, they are paid a weekly bonus of \$20. The construction company refuses to pay the bonus. Since it signed an agreement some time ago with a builders' association not to pay more than the union scale, it does not feel morally free to do so. Under the circumstances we wonder how the bricklayers justify this unconscionable conduct. Were one to ask them, they would probably reply that they are only doing what many a businessman does—they are playing the law of supply and demand for all it is worth. This, of course, is no answer at all, as the men themselves, in the secrecy of their hearts, well realize. Greed is greed no matter who is guilty of it. If some of

CURRENT COMMENT

the building-trade unions want to know why they suffer in the public estimation, they might candidly examine what the bricklayers are up to on Staten Island.

Medical schools and the doctor supply

The complexity of the problem of adequate medical care for all Americans is well illustrated by the related problem of training doctors to provide the care. "Petrillo economics" explains why less than 7,000 of the 25,000 collegians hoping to be doctors were accepted in medical schools this year; a deliberate "rationing" of careers in medicine explains why from 1905 to 1945, with the nation's population virtually doubling, the number of medical schools decreased by 81 and their average output of physicians is smaller by 512. This charge was made by the influential 250-man American Conference of Academic Deans, meeting at Cincinnati on January 9 in conjunction with the annual convention of the Association of American Colleges. A recent Federal Security Agency bulletin, *Health Service Areas*, omits all editorializing but offers the same conclusion: there will be a shortage of physicians by 1960 unless enrolments in medical schools are substantially increased. Rebuttal was promptly offered to the Academic Deans by Dr. Joseph C. Hinsey, dean of Cornell University Medical School and president of the 60-year-old Association of American Medical Colleges. Dr. Hinsey's points: "Diploma mill" schools are happily things of the past; so, too, is the insufficient training given under wartime accelerated programs; this year's freshman class is 9 per cent larger than last year's; the annual increase in doctors, estimated by subtracting the number of deaths in the profession from the number of medical graduates, is 2,000. "This increment," Dr. Victor Johnson, director of the Mayo Foundation, promises, "will increase with the evolutionary growth of medical schools and will continue to exceed the annual increase in the population at large."

Unanswered (and unasked) questions

Involved in the discussion were some unspoken questions. What, for example, is good medical training? More intense specialization to fit graduates for group practice, says Columbia's Dean Willard C. Rappleye. Let's find out if the medical student really must learn the techniques of every specialty, says an AAMC-AMA committee under President Alan Valentine of the University of Rochester. What is an adequate supply of

doctors? One for every 667 persons, the proportion obtaining in the 12 States with the most medical manpower? Then we will be 42,000 physicians short by 1960, says the Ewing Report, *The Nation's Health*. Indeed, we are 20 per cent below our national needs right now. Or should we make our calculations on the basis of the volume of physicians' services needed for a given number of people if existing diseases and disorders are to receive all the care considered necessary? That was the basis of the calculations of the famous Committee on the Costs of Medical Care in 1933. It neglects, however, the development of auxiliary services in the 1940's and the resulting increase—perhaps by a third—of the work a doctor can now do. According to Dean Rappleye we have enough doctors right now; the difficulty is they aren't well distributed. How can we persuade the medical graduate to practise in rural areas, away from the laboratories and consultation services he has been trained to use? How can we finance an expansion of medical education? The financial future of private schools, three-fifths of the total, is dark. Their budget is twice what it was ten years ago, with tuitions contributing only one-fourth or one-fifth of operating expenses. Last year Syracuse and Long Island Universities turned over their medical schools to the State. The National Health Assembly of May, 1948 concluded that our private schools need an additional \$750 million a year to survive. Finally, supposing the funds are available, where is the faculty for an expanded medical education coming from? We have treated this difficulty before (9/17/49, p. 627).

Senator McCarran maligns the unfortunate

The significance of January 25 is only one of the multitudinous ignorances of bland Senator Pat McCarran. That is the date, set by Senate vote, for his Judiciary Committee to report a DP bill. The Senator pretends it is all news to him. He should know. It was on June 2, 1949 that the House voted to liberalize current DP legislation. Senator McCarran's committee successfully sat on the proposal all last session. Bipartisan action finally forced debate on the Senate floor. Senator Cain's filibuster, plus the general weariness and eagerness of the Senators to get home, produced a vote on October 15 returning the bill to committee with instructions to bring recommendations back to the Senate by January 25. In the meantime, Senator McCarran has had himself two months in Europe, ostensibly surveying (at long distance

and second-hand) the situation in the DP camps. He is back repeating his familiar refrain: that the DPs will hurt the American economy, that they are "ready recruits in subversive organizations," that approximately four-fifths of the DP's admitted were "of the Jewish faith." The support of the CIO and the AFL for liberalizing our DP legislation should reassure the Senator on the threat to the labor market. The explanation by Paul J. MacCormack of War Relief Services-NCWC of the multiple screening (amounting to fourteen separate quizzes) of every DP landing in America allays worry about subversives slipping in. To refute Senator McCarran's last complaint, we have the word of Msgr. Edward E. Swanstrom, chairman of the Catholic Resettlement Council. Speaking to sixty diocesan directors on January 10, Msgr. Swanstrom provided the figures: of 121,123 DPs arriving up to the first of January, 44,703, or 35 per cent, were Catholics.

Is no vote a veto?

The unvaried valedictory of the Soviet representatives as they stalk from one UN meeting after another has been: "The USSR will regard all decisions as illegal as long as Nationalist China is recognized as a member." Nothing in the Charter supports their position as far as the specialized agencies, the Trusteeship Council and the Assembly are concerned. The situation is different, however, in regard to the Security Council. The Soviets have not invoked the voting provisions governing the Council but it is possible they may do so. Section 3 of Article 27 requires that "decisions of the Security Council on all other [than procedural] matters shall be made by an affirmative vote of seven members including the concurring votes of the permanent members." At San Francisco the sponsoring governments—the United States, the United Kingdom, Russia and China—clearly implied, in answer to a formal query by a sub-committee, that "abstention from voting of any one of the permanent members of the Security Council would have the same effect as a negative vote by that member." In their authoritative commentary on the Charter, Leland M. Goodrich and Edward Hambro judge that "this would seem to mean that any permanent member has a veto right and can exercise it, even by absenting himself or abstaining from voting." In practice, it is true, the Council has not followed this interpretation. Its permanent members, including Russia, have not considered their many abstentions as vetoes. When Yakov A. Malik walked out on January 13, the other members of the Security Council continued their deliberations. "It is the view of my Government," said Ernest A. Gross of the United States, "that the absence of a permanent member from a meeting of the Security Council in no way diminishes its powers or its authority to act." That was not the view of Mr. Gross' Government in 1945. If the Soviets choose to stand on the strict interpretation of Article 27, we think they could present a strong case. In view of their unpredictableness, it is dangerous to leave such an important matter to tacit agreement. Perhaps the International Court should be asked for its interpretation.

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, EDWARD DUFF, EDWARD A. CONWAY, DANIEL FOGARTY, VINCENT S. KEARNEY, JOSEPH C. MULHERN, FRANCIS J. TIERNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM, ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK, 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH CARROLL

Circulation Manager: MR. HAROLD F. HALL

Advertising Manager: MR. THOMAS F. MURPHY

Asia is on its own

In his recent address before the National Press Club, Secretary of State Dean Acheson ignored the Formosa issue. He implicitly answered current congressional criticism of our China policy by emphasizing the most important fact "shaping U. S. foreign policy in the Far East"—Russian imperialism. According to Mr. Acheson the immediate crucial area in Asia is rather on the Sino-Soviet border, where Russia has grabbed four Chinese provinces. Denouncing communism as the "most subtle instrument of Soviet foreign policy ever devised," Mr. Acheson singled out the Soviet Union as the only nation guilty of territorial aggrandizement in Asia. To commit the United States to a military expedition in order to seize Formosa, he insisted, would lay us open to the same accusation. Our interest is in the Asiatic peoples themselves. Communism is contrary to that interest but resistance to it must be built up inside Asia. "You can only be willing to help and you can help only when conditions are right for help to be effective." Mr. Acheson is correct in telling us that the Asiatic peoples are on their own, that we can help only where our help is wanted and when it means the difference between victory and defeat. Stressing the fact of our limitations, however, is not meeting the Asiatic situation. The primary need in Asia is material and technical assistance. At present no Asiatic Marshall Plan is forthcoming. The Point Four program is in a rudimentary stage. Yet the mere fact that we have had to abandon China and Formosa suggests that something drastic along these lines will have to be done immediately. Otherwise Soviet expansion will progress by default. To quote British Foreign Minister Ernest Bevin on the Colombo plan for Commonwealth self-help and assistance to Asia: "We shall ask her [the United States] to share the problem . . . It is to her interest to see democracy develop in this part of the world."

The Finns stand firm

Finland has just held her first Presidential election since 1937. As was expected, though with some misgivings, eighty-year-old President Juho K. Paasikivi, supported by four moderate parties, won over the opposition of the agrarians and the Communists. While the Communists picked up some strength, the re-election of the President seems to signify that the Party will not in the foreseeable future stuff the little country into its sack. The President, though moderately friendly to Moscow, is by no means subservient. He knows that the existence of Finland as a free nation depends on independent government leadership in the face of Communist quislings in Parliament. The Government posts they hold must be kept, democratically but effectively, to the barest minimum. So long as that status is maintained, Finland's President believes that Russia will not resort to armed aggression. It is this attitude that gives the elections a significance out of proportion to the size of the tiny country. Despite her proximity to the USSR, Finland affords hope that free peoples who want to preserve their freedom can do so. She proves, too, that Western ideals

are more attractive to free peoples than the despotism of the East. And she proves that she is willing to run no little risk to preserve those ideals. This fact was courageously shown in Finland's rejection of a Soviet demand made on the very eve of the election. Moscow called for the return to Russia of some 300 alleged Soviet war criminals, naming fifty-six of them. Finland's reply referred only to the fifty-six, most of whom, it said, had fled the country. To the rest Finland obviously intends to grant the right of asylum. The war of nerves has not shaken the Finn's love of independence. The octogenarian President agreed to run for re-election only because he saw it as his patriotic duty. His administration will be under incessant pressure from Russia, but the country is fortunate to have him at the helm for another six-year period. And in the continuing freedom of Finland her Baltic neighbors may see a vestige of hope for the eventual restoration of their own freedom.

Gompers' centennial

One hundred years ago, on January 27, 1850, Samuel Gompers was born in a dreary East End slum in London. The son of Dutch Jewish parents, young Gompers was apprenticed at the age of ten as a shoemaker. Finding the work distasteful, he soon left it and turned to his father's trade of cigar-making. Three years later his parents decided to emigrate to America. The decision was to have profound influence on the lives of millions of our people. Arriving in New York, the boy went on with his cigar-making, became a journeyman worker and, at the age of fourteen, joined Local Union No. 15. Upon being elected president of his local while still in his twenties, Samuel Gompers began a trade-union career which is without parallel in this country. He achieved high office in his own international. He became a founder of the American Federation of Labor and its president, except for one year, from 1886 to his death in 1924. Under Gompers' leadership, American labor turned its back on utopian and ideological unionism to concentrate on shorter hours, higher wages and better working conditions. Under life-long attack from the Socialists, who advocated political action to change the economic system, Samuel Gompers persisted in his belief that the workers could best raise their living standards within the capitalistic system by use of exclusively economic power. He reduced labor's political role to the negative and nonpartisan policy of "rewarding its friends and punishing its enemies." If that policy is today undergoing a process of evolution, the reason must be sought in events which occurred after Gompers' death. He never knew the great depression which began in 1929, or experienced the sense of insecurity which it left in American workers. Nevertheless, despite the increased political activity of labor, the spirit of Gompers still dominates the thinking of American trade unionism. That is why we do not as yet have a labor party here; and that is why, unless business blunders badly or labor loses its head, we shall never have one. On this centennial of Gompers' birth, we join labor in honoring the memory of a great man.

WASHINGTON FRONT

The first three weeks of the second session of the Eighty-First Congress have ambled along pretty close to form. The Republicans have done most of the talking, the usual number of "revolts" can be chalked up, the Administration's program has seemed threatened all along the line and the Democrats have been unimpressive in fighting back. But all of this is reminiscent of the beginning of many other sessions. The Democrats start slowly. Yet over the years the Democratic programs have pushed ahead.

The Administration has been on the defensive on China. The Republican attack all but forced Secretary of State Acheson to make a career of explaining the Administration's Far East position to congressional committees. The Republicans and the conservative Southern Democrats combined in a House drive aimed at restoring the Rules Committee's dictatorship over the machinery which can advance or block legislation that is headed for the House floor. Republicans and Democrats joined again in a series of statements insisting that the budget be balanced.

All these items were a headache for Harry Truman. Yet there are few better authorities in the country on how to behave when pushed around. Despite the obvious difficulty of whipping through legislation in an election year, Mr. Truman knew it still was a long way to June or July and adjournment.

The prospect seems fair at this point for another housing bill. It will be called a middle-income bill, and most of the rowing about it will be on the issue of whether the Government is to aid in the financing of cooperative housing. The Administration has begun to make its case for a broadened social-security program. The chief question is whether the Senate accepts the House broadening of the last session or still further extends coverage and raises taxes and benefits, as social-security officials are urging.

The President's new government-reorganization proposals will land in Congress soon. The odds seem to be for passage. On civil-rights legislation—despite an immense amount of talk—the prospects for action seem as remote as in the last session. On the whole, however, there should be enough done by the end of the session so that Mr. Truman and his Democrats can look back over the two years since the voters had their say and cite a considerable share of the original program as having been achieved.

On the political side, the Republicans recently gathered here for a meeting to write a new national policy statement. There was some formal talk about hopes of victory, but many thoughtful GOP leaders didn't see much ahead to cheer them. Despite taxes and high prices the dinner pail is well filled, and that always helps the party in power.

CHARLES LUCEY.

UNDERSCORINGS

At its Cincinnati meeting (Jan. 10-13) the Association of American Colleges heard some plain talk about the place of religion in education, according to Religious News Service. Dr. Conrad Bergendoff, president of Augustana (Lutheran) College, Rock Island, Ill., said that the view that religion was a private affair had deprived American higher education of any principle of unity. "God is dead in much of modern learning," he asserted; and warned that unless the breach between religion and learning were healed,

we will see a Church drawing itself further into obscurity, and we will see universities producing youths who are their own lords and who will lord it over one another until they breed revolution.

► Dr. Ruth I. Seabury, secretary of missionary education for the American Board of Commissioners for Foreign Missions (Congregational), told the AAC that "in our zeal for freeing education from propaganda and separating Church and State we have impoverished our students and left them no sure foundation on which to base a life."

► From Most. Rev. William T. Mulloy, Catholic Bishop of Covington, Ky., the Association heard:

Quite candidly, I want the college and the teacher to impart facts and values of the Christian religion, which for me means that the knowledge of Christianity will be a part of the learning process.

I want religion related to the transmission of the cultural heritage, and I want to see the influence of religion made and felt in the college as well as in the community.

► Rev. Emmanuel Jaques, whose interest in obtaining U.S. scholarships for students from Viet Nam was mentioned in a Comment in our issue of Jan. 14 (p. 426), is not a Jesuit but a member of the (Belgian) Society of Mission Helpers. His address is 1220 Catalpa Avenue, Chicago 40, Ill. Through the generosity of Archbishop Cushing and of Boston College, he has been able to arrange for graduate studies for the first Vietnamese priest to visit this country, the Rev. Nguyen-hieu-Hoc, called, for short, Father Hoc.

► More than 1,500 years ago St. John Chrysostom complained that some Catholics did not even know how many epistles of St. Paul the New Testament contained. Those of us who fall under that reproach today might well make Catholic Biblical Sunday—February 5—the occasion for awakening in ourselves a greater interest in and knowledge of the Holy Scriptures. New translations and commentaries smooth the way for the modern reader.

► Dr. Walter Maier, who died Jan. 11 in Lutheran Hospital, St. Louis, Mo., at the age of 56, was internationally known as a religious broadcaster through his Sunday afternoon Lutheran Hour, which he had conducted weekly since 1935. Twelve hundred stations in the United States and 47 foreign countries carried the program, in 36 languages.

C. K.

The bishop's "bean ball"

Baseball fans know what is meant by a "bean ball." It used to be common for a fast pitcher to aim his throws at the batter's head. The idea was to frighten opposing players so they would pull away from home plate for fear of being "crowned." The pitcher then slipped a strike over the plate, just beyond the batter's reach. After one player was killed by a "bean ball," the umpires began to enforce strictly the rule against it.

Being exempt from the supervision of umpires, G. Bromley Oxnam, Methodist Bishop of New York, has developed a "bean ball" pitch of his own. He uses it to frighten even the ministers of his own denomination. He wants them to shy away from an honest appraisal of the claims of Catholics in regard to Federal aid to education. Here is what he wrote on December 12, as Secretary of the Council of Bishops of the Methodist Church to all the Methodist ministers of the United States:

The Council of Bishops, at its session in New York on December 1st, 1949, gave attention to the question of the Roman Catholic demands for the public support of its private or parochial schools.

This is an issue of fundamental importance. To grant this demand would be to discard the principle of the separation of Church and State. What is equally important, to drain off vast sums from the support of public education for the support of parochial or private schools would so weaken public education as eventually to destroy it.

Bishop Oxnam knows better than to talk about "Roman Catholic demands for the public support of its private or parochial schools." "Public support" means paying the salaries of teachers and all other costs of maintenance. The Bishop knows that all we are asking amounts to less than fifty cents per child annually for bus rides. Does he call that "public support of parochial schools"?

"To grant this demand would be to discard the principle of the separation of Church and State." To grant bus rides would do this? The Supreme Court ruled in the Everson case (1947) that the use of public funds to furnish bus rides to and from parochial schools did not violate the "principle of the separation of Church and State." The bishop must assume that all Methodist ministers are babes in the woods.

"To drain off vast sums from the support of public education for the support of parochial or private education. . . ." The sum would be less than \$2 million out of \$300 million in Federal aid. The State of New Jersey, in which the use of public funds to furnish bus rides to and from parochial schools is permitted, spent just \$1.858 million on all school-bus transportation in 1942-43. Since only about one-sixth of the children in New Jersey are in nonpublic schools to start with, and Catholic schools are found mostly in the cities (where no free transportation is furnished anyway), how much of the \$1.8 million found its way into Catholic pockets? In 1946 the State of New Jersey, not including county and municipal governments, spent a total of \$29 million on schools. As far as State funds are concerned, furnishing

EDITORIALS

free bus rides to Catholic children couldn't possibly have cost the State of New Jersey over one per cent of what it spends on public education.

When the bishop solemnly proclaims that such an arrangement will "eventually destroy" public education he is simply trying to buffalo his brethren. Such tactics degrade the discussion of public issues into a parade of die-hard, irrational prejudices. The bishop's "bean ball" therefore makes democratic cooperation with people like himself impossible.

Protestants and religious education

In the controversy over Federal aid to education the strategy of opponents of Catholic parochial schools has been to portray American Protestantism as lined up solidly on the side of a secularized public-school monopoly of American education. This extreme oversimplification does a serious injustice to American Protestants. The fact is that they can be divided into three different groups in their attitude towards religious education.

One group embraces the secularized public school as the citadel of American civic unity. For the extremists in this camp "democracy" has become a substitute religion for Christianity. The public school is their church, and political democracy their god.

The campaign buttons of these Protestants carry the slogans ABSOLUTE SEPARATION OF CHURCH AND STATE—KEEP RELIGION OUT OF THE PUBLIC SCHOOLS—RELIGIOUS EDUCATION IS DIVISIVE—BEWARE OF ROME AND MOSCOW. Professing to be Christians, they spend their time trying to calumniate Catholics and exclude religion from American education. Actually, they fraternize with secularists, anti-Christians and even Communists.

Officially, the most impressive roster of American Protestants belongs to a second group. These people are primarily interested in bringing more religion into the lives of young Americans, as one would expect of a religious group. The agency on which they chiefly rely is the Sunday or weekday class in religious instruction. How large this group is can be judged from the membership of the International Council of Religious Education, a coordinating medium for thirty-nine Protestant denominations. Its headquarters in Chicago employs about ninety office workers and operates on an annual budget of some \$700,000.

The International Council services the State Councils, which likewise consist of representatives of most of the important Protestant denominations—outside of the ex-

treme evangelicals. The entire organization is made up of professional religious educators, who took the lead in sponsoring "released time" religious instruction in the public schools. Being religious educators, they are quite dissatisfied with the secularized public school of today. Large numbers of them would like to see the study of religion made a part of the public-school curriculum, on a "non-sectarian" basis (see p. 495 of this issue). It should be said in passing that some professional religious educators among Protestants profess a very fuzzy form of religion, like William Clayton Bower of the University of Chicago, but they are probably not representative.

Lastly, a third group of Protestants makes a clean break with the secularized public school. This group consists of people like the Lutherans, who have set up over a thousand parochial schools of their own, with over eighty thousand pupils. Dr. Edwin H. Rian, an outstanding Protestant university administrator in Texas, in his *Christianity and American Education* presented a very cogent argument to show why Protestants should adopt this solution—a system of private schools under religious auspices.

There is also a growing movement among certain Protestants to set up *community* schools of a non-parochial type as substitutes for the secularized public school. They now have 133 such schools in the United States, including fifteen built last year. Eleven were being built in December and more are planned, according to Preston King Sheldon's account in the *New York Times* (Jan. 15). Catholics should realize that such sincere efforts are being made by Protestant religious educators.

Wire-tapping on trial

The Coplon-Gubitchev trial in New York may not break any records, as the trial of the Communist leaders did last year. That one ran nine months and cost the Federal Government about a million dollars. Nevertheless, the new show on Foley Square has already unrolled two intriguing acts.

The curtain rose on the pre-trial hearings on November 14, with Judith Coplon of Brooklyn playing the lead. Last June she was convicted in a Federal Court, in Washington, D. C., of the theft of secret Government documents, was sentenced to from forty months to ten years imprisonment, and was later released on \$40,000 bail. She is now charged with conspiracy and espionage to obtain United States defense secrets for the USSR. Playing opposite her is Valentin A. Gubitchev, UN engineer at the time of their arrest last March 4 but immediately suspended from that role. He was also, and still is, according to his testimony, Third Secretary of the Soviet Ministry of Foreign Affairs.

As happens in any good drama, further complication of this original situation was not long in coming. In fact, two complications promptly arose. Mr. Gubitchev's attorney, Abraham L. Pomerantz, petitioned Federal Judge Sylvester Ryan to send his client back to Judge Simon H. Rifkind, who had ruled that Gubitchev did not enjoy diplomatic immunity. New evidence, according

to Mr. Pomerantz, would show that he did. Besides, when the question first arose he did not know enough English to avail himself of his legal rights.

The much more fascinating complication arose in connection with Miss Coplon's defense. Her attorney, Archibald Palmer, asked Judge Ryan to dismiss the indictment because the Department of Justice (of which she is a former employee) had used illegal methods in obtaining the evidence on which the indictment was based. These methods consisted of wire-tapping and intercepting her (and Mr. Gubitchev's) mail. It should be understood that in her Washington trial last spring Judge Albert Reeves upheld the Government's objections to all of Mr. Palmer's questions about FBI wire-tapping. But this is another trial—and before another judge.

At this juncture let the curtain fall while we give ourselves a brief "fill in" on the legal status of wire-tapping. In 1928 the U. S. Supreme Court shocked many Americans by declaring that wire-tapping did *not* violate the search-and-seizure clause of the Fourth Amendment. In 1934, however, Congress laid down in the Federal Communications Act a legal prohibition against intercepting any communication and divulging or publishing its contents, without the sender's consent. The Supreme Court in 1937 ruled that even the *indirect* use of evidence obtained by wire-tapping was inadmissible in Federal courts. In any case where wire-tapping has been used, the judge has to decide on the admissibility of each piece of evidence: was it legally or illegally obtained?

In the second act of the new drama on Foley Square Judge Ryan set about trying to discover this for himself. It hasn't been easy. Government attorneys at first "didn't know" whether wires had been tapped. Gradually they found out and admitted that such means had been used. A parade of FBI agents as witnesses admitted to wire-tapping and, in compliance with Judge Ryan's orders, submitted affidavits to this effect. Things were getting pretty tangled on December 20. The judge closed shop at 5 P.M. and went to Carnegie Hall to hear Margaret Truman sing.

We can sympathize with the judge. He said he didn't think Congress meant to "give immunity or amnesty to criminals for the commission of any crime because they discussed it over a telephone," even, apparently, if *some* of their conversations were intercepted. He was—and who can blame him?—"troubled" about how far to go in outlawing evidence *indirectly* obtained by monitoring. Yet he felt that the Government would have to give proof, in these pre-trial hearings, that it possessed enough evidence, legally obtained, to warrant an indictment.

The Government hasn't been too helpful. Two of its witnesses on December 22 seemed evasive, if not self-contradictory. The Government has not been very forthcoming in explaining the "destruction" of its disks of intercepted messages. Even stranger is the fact that so many of the extant disks fail to deliver intelligible sounds.

Then there is the episode involving William E. Foley, Miss Coplon's superior in the Foreign Agents Registration Section of the Department of Justice. How did he and others in the Department learn that she planned to

go to New York on March 4? Through tapped telephone conversations or independently of them? Did he suggest that she take a "planted" document home with her, as Miss Coplon contends, or merely tell her it was "interesting"?

No doubt the Government has reasons for not laying all its cards on the table. But it had to prove by January 18 that it had presented enough evidence, without use of wire-tapping, to justify the indictment. Judge Ryan was to decide on January 20 whether it had.

The Coplon-Gubitchev trial is bringing to a head the conflict between Federal legislation and the methods being used by the Federal Bureau of Investigation to protect our national security. Wire-tapping and similar methods of uncovering criminal activities have become standard practice in some States, notably New York. Like freedom of speech, the alleged immunity of personal communications from police-interception poses a delicate problem. It is the age-old problem of drawing a line between individual liberty and the authority that government must have to protect society against those who engage in activities injurious to public order.

Civil Rights Mobilization

As many as two thousand delegates from 33 different organizations—business, professional, labor, religious, educational—were expected to come to Washington for the National Emergency Civil Rights Mobilization, January 15-17. They were brought together by the National Association for the Advancement of Colored People (NAACP), under the leadership of the NAACP's acting national secretary, Roy Wilkins.

In point of fact, four thousand delegates came, double the number expected, despite long distances, great inconveniences and personal expense. They were not professional lobbyists but representatives of very anxious American citizens. They were asking for the *immediate* enactment of legislation that is bound to be enacted sooner or later. As President Truman told the delegates who visited him on January 17, such legislation is "necessary if we are to maintain our position in the world."

Moreover, by this time it is pretty clear that as a whole the people of the United States demand such legislation. It is precisely because the Rules Committee of the House knows that the majority in both Houses of Congress are in favor of civil-rights measures that this small group of stubborn men is moving heaven and earth to obtain a revision of the recently adopted procedure, by which, after twenty-one days, voting on measures can no longer be blocked by the Committee. Judging by newspaper editorials across the country, the public is now aware that their aim is to keep the control of both Houses in their own hands, regardless of what Congress or the people of the country really want.

Those who prepared the Emergency Civil Rights Mobilization did so with full consciousness that the biggest headaches in Washington would not be caused by the Rankins, the Coxes and other die-hards. That was an old battle and one with which the public has long

been familiar. A much subtler foe has recently appeared upon the scene: one who would make loud professions of cooperation, friendship and unity, yet who had no more interest in civil liberties for all U. S. citizens than is felt by the most confirmed race-baiter from the backwoods. In his categorical reply to William L. Patterson, national executive secretary of the Civil Rights Congress—an organization placed on the "subversive" list by the House Committee on un-American Activities—Mr. Wilkins had already shown that in the present Civil Rights Mobilization the members of the NAACP had "no desire for that kind of cooperation, or that kind of unity" (AM. 12/17/49, pp. 334-5).

The resounding defeat of Communist-sponsored City Councilman Benjamin J. Davis in New York City's elections last November 8 (AM. 11/15/49, p. 113) exploded any notion that the Communists could succeed in their cherished plan of taking over the Negroes of New York. In similar fashion, the great non-Communist majority of the Emergency Mobilization in Washington threw out, bag and baggage, the ingeniously contrived Communist attempt to take over the Mobilization as their own. Nothing would have given the Reds greater joy than to assume the leadership of the Mobilization, with the aid of a skillfully contrived "front" of cooperation and unity, and then use the movement as a vehicle on which to ride into power and popularity. Failing this, they would have proceeded to disrupt the movement and to make it appear as a futile, irresponsible affair of mass pressure, thereby throwing discredit upon the entire civil-rights cause.

Mr. Wilkins and his associates were obliged to resort to radical measures in order to separate the sheep from the goats. Willard Townsend, chairman of the credentials committee, refused to admit scores of known Communist sympathizers. Two NAACP units were accused by Mobilization officials of trying to worm into the demonstration Communist delegates who were to capture positions of leadership. The anti-Communist leadership rebuffed them because it was determined to prove once and for all that the cause of civil rights has interests diametrically opposed to those of Moscow and Moscow's followers.

The factors in this dramatic struggle are of national and of world importance. Out of it emerges one very clear and somewhat painful conclusion: the bearings of these events are as yet very slightly understood by the Catholics of the United States. Outside of one or two Catholic interracial groups, Catholic representation in the Mobilization program was practically nil. Catholics, like everybody else, will differ as to the timing or the wisdom of specific legislative proposals. But Catholics cannot afford to differ—nor can religious-minded persons in general so afford—when it comes to giving moral support to those who are battling in the front line against communism's most dangerous and subtle schemes.

This decisive anti-Communist engagement in Washington was won without our aid, encouragement or support. Some day we may rather earnestly wish we had been more alert to the real issues, at a time when our help, individual and collective, would have counted immensely.

Religious education in the new India

T. N. Siqueira, S.J.

IT IS NATURAL during a country's transition from dependence to independence to emphasize only the bright side of the picture. Most speakers and writers on India throw more light on their subjective attitude to the new regime than on the objective truth about it. It may therefore interest Americans, who overwhelmed our representative, Pandit Nehru, with their hospitality during his recent visit, to know just what is the state and prospect of Catholic education in India today.

Our new Constitution, which is expected to go into effect on January 26, 1950, has laid it down that

all minorities, whether based on religion, community or language, shall have the right to establish and administer educational institutions of their choice [Part III, No. 23, (3) (a)].

That this is a great victory not only for Catholics but for all parents—who have the natural, divine right to direct the education of their children, those who are in touch with recent history will readily appreciate. In the native State of Travancore, a few years ago, a serious attempt was made, in the teeth of unconcealed opposition from the entire Christian community, to "statize" all primary education, with the intention of completing the process in easy stages for the secondary and higher schools. Teachers up and down the country, lured by the prospect of higher scales of pay and improved conditions of service, passed resolutions in their guilds and associations calling for or welcoming state control and monopoly of education. It is to the good sense and fairness of the members of the Constituent Assembly that we owe the definite acknowledgment, quoted above, of the right of parents to educate their children according to the dictates of conscience and religious belief.

But a state may admit the rights of private schools and yet indirectly try to nullify these rights by imposing intolerable conditions on such schools or by denying them financial help. English and American Catholics need hardly be reminded of this. On this point we in India have the assurance of No. 23, (3) (b) of the Constitution, which is specifically designed to prevent the subtle financial crippling of minority education:

The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or community or language.

The principle of distributive justice, on which this article

"A state may admit the rights of private schools and yet indirectly try to nullify these rights by imposing intolerable conditions on such schools or by denying them financial help," says Fr. T. N. Siqueira, S.J., Professor of English at St. Joseph's College, Trichinopoly, India, in his report on education in the new Dominion. This analysis is very relevant to the U.S.A.

is based, demands that any Catholic or other minority has the right to state help from the funds supplied by all, according to its need. We are happy that in our infant Constitution this natural right, too, is adequately safeguarded.

A third way in which a majority can bloodlessly kill a minority is by refusing its members admission into professional colleges, which on account of their costliness are beyond the reach of private bodies. If medicine, law, engineering and teaching are closed to it, a community loses all influence and respectability before others. On this subject a heated controversy has raged in recent years: shall admission into higher courses be by "merit" or by community, religion, caste or party? Though the word "merit" was left delightfully vague, and often meant nothing more reliable than the marks secured at an examination which had no connection with the profession it was supposed to qualify for, still there was in it an implication of fitness as opposed to favor. Our Constitution satisfactorily lays it down that

No minority, whether based on religion or community or language, shall be discriminated against in regard to the admission of any person belonging to such minority into any educational institution maintained by the state [No. 23, (2)].

Though the principle on which admission will be made to these institutions is not mentioned here, the promise of admission itself is encouraging to minorities.

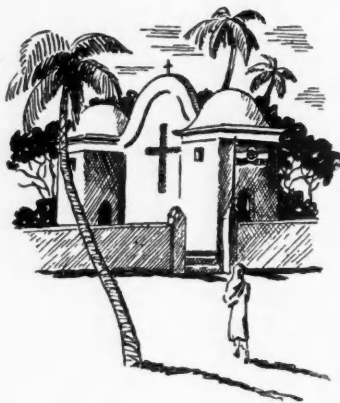
I shall not dwell on Part IV, No. 6 of our new Constitution, which promises universal primary education "within a period of ten years from the commence-

ment of this Constitution"; but shall pass on to a subject more vital for Catholic and other minorities in a state which calls itself "secular." Section 22, (1) dryly says:

No religious instruction shall be provided by the state in any educational institution wholly maintained out of state funds.

This means that government, district-board or municipal schools and colleges may not provide religious instruction to the pupils of any religion. In private institutions, which are only partially (half or two-thirds) maintained by the state, religion may be taught; for No. 22, (3) of the Constitution adds:

Nothing in this article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours.



From this clause we infer that religious instruction may be given in private schools, in school buildings, but not within school hours.

This last phrase, harmless as it looks, is one of the few unsatisfactory items in our Constitution from the point of view of Catholic education. It implies that religion is not an important or even integral part of education. And though a school management, left to itself, may without any danger allow religious instruction before or after the regular school hours, it cannot be required by the state to allow such instruction.

The other objectionable paragraph is Section 22. (2), which says:

No person attending any educational institution managed by the state or receiving aid out of state funds shall be required to take part in any religious instruction that may be imparted in such institution or in any premises attached thereto, unless such person, or, if such person is a minor, his guardian, has given his consent thereto.

The good intention of this provision cannot be questioned. It is meant to prevent a compulsory teaching of the Bible or other religious books to pupils who do not believe these books to be sacred. But it does not make any distinction between such pupils and others who do belong to the same religion as those who conduct the school. Is the permission of the parent or the consent of the pupil necessary before a Catholic school can require a Catholic pupil to attend the religion class or the chapel? Is formal consent needed, or is it sufficient to have the virtual consent implied in the very fact of seeking admission into such a college or school? The Constitution does not answer these questions, though they are of great theoretical and practical importance.

Our new Constitution is thus fairly satisfactory to Catholic education. But its actual day-to-day implementation will depend on the human beings who are in charge of schools and colleges in various parts of this immense country—and on those who are appointed by the Government to inspect, control, recognize or affiliate private schools or sanction grants-in-aid to them.

That this side of the picture is not so rosy as outsiders may be inclined to think from official reports in the press, or from government-appointed spokesmen now sent in increasing numbers to Europe and America, will appear from a few facts out of many that might be cited. On the one hand, there is not, has never been and never will be a persecution by the Central Government. Yet there is a silent support, or at least connivance, which emboldens the petty persecutors at the circumference—where the poor Catholics mostly live. But for his confidence that Delhi would not intervene, Sir C. P. Ramaswami would not have been able to continue his educational persecution in Travancore so long as he did. Nor could the former Minister of Education in Madras—where Catholic education is more widespread and renowned than in any other part of India—have dared to introduce a bill allowing the Government to requisition the property, furniture, library and other effects of any private school which the same Government should have

declared to have lost its "recognition." (This bill, which was strongly opposed by Catholics and by other religious groups, is reported by NCWC News Service to have become law in the Madras presidency on January 12, 1950, when it was passed by the Madras legislative council. According to its terms, the Government can seize, for the period of one year, any private educational institution which it deems to be run "inefficiently." Most of the private schools in the presidency are conducted under Catholic auspices.—Ed.)

One of the chief duties of any government in India is to lift up the long downtrodden "untouchables" and "aboriginals." But in Madras an untouchable ("Harijan") who is converted to Christianity at once loses the school fee concessions he had before, as if by becoming a Christian he at once became rich. And, according to a government order dated August 5, 1949,

There is no objection to (Harijan) Christians who are reconverted to Hinduism being granted the full fee concessions, provided the other conditions relating to the grant of the concessions are satisfied and that authenticated certificates regarding the conversions from Christianity to Hinduism are produced.

So by becoming Christians they become rich and by again becoming Hindus they again become poor! If this is not discriminating against Christianity, what is?

The same discrimination is practised in Chota Nagpur. In a memorandum sent by the Rt. Rev. O. Sevrin, S.J., Bishop of Ranchi, to the Government, he says:

Aboriginals who happen to be Christians are deprived of scholarships and other educational concessions on the sole ground of religion.

Another indirect means of discouraging Catholic schools is to demand from them what are called endowments, huge sums of money which have to be set apart (and cannot be used) as a guarantee of the stability of these schools. Before India attained independence these endowments were not demanded from schools and colleges run by bishops and religious bodies with a certain reputation and financial standing, though the rule existed on paper. But recently they have been insisted upon, so that bishops and religious congregations have not been able to start and maintain the necessary schools for their Catholic children. In Madras the Government was not unwilling to exempt certain Hindu organizations like the Ramakrishna Mission from this rule, on the ground that they were sufficiently reliable and stable. But Catholic bishops and organizations did not seem to the Government to be quite so reliable.

These few instances are enough to show which way the wind is blowing in the Provinces, while the needle of impartiality stands undeflected at Delhi. The picture is neither bright nor dark—it is like life itself. When the thrill of our new-won independence and the generosity of all beginnings recedes into the past, little jealousies and rivalries will rear their ugly heads. It is for Catholics in India to be watchful no less than trustful towards the majority which rules them, and for the Catholics of the world to help us with their understanding sympathy.



XAVIER UNIVERSITY

Comprises

**THE GRADUATE SCHOOL OF ARTS
AND SCIENCES**

THE COLLEGE OF ARTS AND SCIENCES

including:

College of Arts

Department of Music
Department of Fine Arts

College of Sciences

Pre-Medical School
Department of Home Economics
Department of Business Administration

THE SCHOOL OF EDUCATION

including:

Department of Physical Education
Department of Industrial Arts Education

THE COLLEGE OF PHARMACY

THE SUMMER SCHOOL

For Further Information

Address:

THE REGISTRAR
XAVIER UNIVERSITY, NEW ORLEANS 18, LA.

Our language snarl

Henry J. Blossy

IT IS NOW MORE THAN FOUR FULL YEARS since VJ Day but I'm still not a well man. I continue to wake up at night in a frustrated sweat. I bark unmercifully at the ever-loving wife for little more than misplacing a comma in her market list. And I bristle in a cold frenzy when the studio-born hillbillies becloud the air waves with their ungrammatical ditties.

Battle nerves? No. Worse. Much worse. I have a form of psychoneurosis which could very aptly be described as a censorial aftermath. Glue-pot-aggravated and scissors-festered, it's a case of too much time in the censor shack.

During the recent war, because of the dictates of security, the mail had to go through—through the hands of the censor—before being sealed and directed toward its destination. Consequently, the birth of the amateur censor—meaning myself and a lot of others privileged to wear the shiny bars on their collars. That, plainly told, is the basis of my present troubles.

It wasn't so much the shock of finding hundreds of letters beginning with "Dere" and ending with "Cinserely," or "Faethfulle." I think I could have stood that without cracking. But when phonetic interpretation twisted "himself" into "hissel," "enough" into "enuf" and "said" into "sed," to name but a few of the distortions, it became too much for me. Add to this the multifarious orgies of maimed grammar found in nine-tenths of the censored correspondence, and you have an additional reason for my present state. I am now an insufferable pedant who cringes at the sight of a misplaced "whom" and feels faint when a participle dangles.

Maybe it's just because of what this deplorable state of affairs has done to me that I straighten my back and ask indignantly: "What's wrong? Why should such a large segment of our population be devoid of the barest knowledge of how to handle our mother tongue properly?" After thinking about it, I have found but one plausible answer: our schooling methods.

In almost every edition of our daily papers there is news about our rising educational standards. Some figures purport to show that our educational level is 100 per cent higher than in 1929. Others tell of over six million teen-age high-school students who are sopping up knowledge. When it comes to colleges, it's a truism to say that there hasn't been enough college-level learning to quench the thirst for wisdom. In spite of all this, I just sigh and give a mournful shake of the head. What's the good of so many people going through school if they are not learning anything?

Take the case of the college football player whose letter found its way into the press a few years ago. He had written to a coach of another school, feeling him out on a possible transfer to his institution. College authorities were shocked when the letter was made public, embody-

ing as it did a horrendous assortment of misspellings and grammatical inaccuracies of backwoods flavor. Many a gray-haired professor was astounded that even a half-back could so effectively dodge the rudiments of English, getting through classes without having the barest trace of grammar rub off on him.

Some may say that English itself is the main cause of illiteracy. And there's no doubt about it. English is a complex subject. Many a highly educated man is often caught between a "he" and a "him." Take the case of Assistant U. S. Attorney Thomas F. Murphy. He was deeply chagrined when Alger Hiss, whom he was prosecuting, pointedly corrected his grammar. And then there was a recent admission by Scripps-Howard columnist Robert Ruark. The eloquent Mr. Ruark decried the complexity of the English language and admitted candidly that he still doesn't know when to use "which" or "that."

It is all too true that the complete master of English, the man who can find his way through the labyrinth of contradictory rules, must be a high-domed genius. That, to my way of thinking, is precisely where our educators have erred in their teaching of English grammar.

Such complex subjects as algebra, chemistry and foreign languages are deferred until high school before being introduced to a student's curriculum. But English grammar, at least as difficult to comprehend, is served up in liberal portions in our elementary schools. Blandly, it seems, our educators think the adolescent mind will do a quick flipflop where grammar studies are concerned and advance far beyond its years, grasping the complex rules which guide us in our use of correct English. With such an indoctrination, it is further assumed, high-school English classes can turn to the study of the classics and composition, all predicated on the idea that the student is well versed in the rules of grammar.

This idea must surely rate with the greatest misconceptions of our age. Even the most erudite students are fuzzy about English grammar after their elementary-school tutelage. They need a good deal more drilling in the fundamentals.

Because English is admittedly such a difficult subject, the brunt of teaching it should fall on our high schools, not our elementary schools. With more mature minds, high-school students are able to grasp the why's and wherefore's of English.

I firmly believe that English grammar should be a major subject in high school, with preparatory studies in the elementary grades. Maybe Americans would then be able to speak and write their mother tongue correctly. And if our educators say: "Nonsense, our present methods are sound," they should try being censors, if there is any future need for them. Why should the innocent suffer for the comfortable illusions of pedagogues?

(Since retiring from his disillusioning post as wartime censor of mail in the U. S. Marine Corps, Henry J. Blossy has got himself into a position where his own commas are subject to wide scrutiny. He is at present editor of *Equitable Items*, house organ of the *Equitable Life Assurance Society*.)

BOSTON COLLEGE

1950-1951

WILLIAM L. KELEHER, S. J.

President

UNIVERSITY HEIGHTS

Chestnut Hill 67, Massachusetts

THE COLLEGE OF ARTS AND SCIENCES

University Heights, Chestnut Hill 67, Mass.
ERNEST B. FOLEY, S. J., Dean

THE GRADUATE SCHOOL OF ARTS AND SCIENCES

University Heights, Chestnut Hill 67, Mass.
GEORGE A. O'DONNELL, S. J., Dean

THE COLLEGE OF BUSINESS ADMINISTRATION

University Heights, Chestnut Hill 67, Mass.
JAMES D. SULLIVAN, S. J., Dean

THE COLLEGE OF ARTS AND SCIENCES INTOWN

126 Newbury Street, Boston 16, Mass.
JOHN W. RYAN, S. J., Dean

THE LAW SCHOOL

18 Tremont Street, Boston 8, Mass.
WILLIAM J. KENEALY, S. J., Dean

THE SCHOOL OF SOCIAL WORK

126 Newbury Street, Boston 16, Mass.
EDWARD H. NOWLAN, S. J., Regent
DOROTHY L. BOOK, Dean

THE SCHOOL OF NURSING

126 Newbury Street, Boston 16, Mass.
ANTHONY G. CARROLL, S. J., Regent
RITA P. KELLEHER, Acting Dean

THE SUMMER SESSION

University Heights, Chestnut Hill 67, Mass.
JAMES L. BURKE, S. J., Director

THE INSTITUTE OF ADULT EDUCATION

126 Newbury Street, Boston 16, Mass.
JOHN W. RYAN, S. J., Director

Chicago's "Catholic Times Square"

James O'Gara

SEVEN YEARS AGO a rather shabby building in downtown Chicago witnessed a wedding of the life intellectual and the life athletic. The building in question was the headquarters of the nationally famous Catholic Youth Organization at 31 East Congress Street. The wedding took place between the CYO's well-known athletic program and one of its not so widely publicized educational projects, the Sheil School of Social Studies. At the time there were probably skeptics, but in the years since then the union seems to have been eminently successful. Today, seven years later, there are certainly no signs of any divorce proceedings in the offing.

The CYO center in Chicago has always been a beehive of activity. Teachers in the Sheil School are likely to find their sentences punctuated by the dimly heard thud of a punching bag in the nearby gym, and a lecture on the contemplative life may proceed against the hollow echo of bowling balls in the basement. Stepping into the purposeful bustle that characterizes the CYO building, few lecturers can avoid feeling that life is indeed real, life is earnest. There is little of the ivory-tower atmosphere about the Sheil School.

Perhaps this down-to-earth quality may explain the success the Sheil School has always enjoyed. In the years since its founding the school has won for itself a unique place in Catholic life in Chicago. Not the least of its accomplishments has been that it offers to people of various vocations and assorted avocations a common meeting ground. Over the years the Sheil School has become the place in Catholic Chicago where people can meet, exchange ideas and acquire new ones. This process of discovering new approaches to old problems is carried on in an atmosphere which is adult, informal and, above all, stimulating. As a result the Sheil School has become a kind of Catholic Times Square in Chicago: stay there long enough and you can meet almost anybody.

Valuable as is this function of serving as a common meeting ground, that particular virtue is, of course, merely a by-product of the school's more formalized intention. The directors of the school recently stated its aims this way:

The purpose of the Sheil School remains constant. Most simply stated, it is to answer the question: "What of Christ—in this time and this place?" In its years of existence, Sheil School has discovered no easy answers. It remains convinced that neither reason nor good will alone can solve the problem of the modern world; that the resolution must be both intellectual and moral; that understanding and action must complement each other.

Like its famous parent, the Catholic Youth Organization, the Sheil School of Social Studies was founded by Most

"A Catholic Times Square of Chicago" is how James O'Gara describes the Sheil School, where young and old meet and talk and learn to overcome modern secularism with finer Christian ideals. Mr. O'Gara, editor, until last June, of the Catholic student magazine, Today, is now combining graduate work at Loyola University, Chicago, with free-lance writing.

Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago. The school has always been one of Bishop Sheil's favorite projects, and as a result it has always been blessed with very capable direction. Early director of the school under Bishop Sheil was a brilliant layman, George Drury, now on the faculty of Loyola University in Chicago. To take Mr. Drury's place, Bishop Sheil secured the services of Father Edward V. Cardinal, C.S.V., well-known historian, formerly with Catholic University of America. Assisting Father Cardinal is capable, university-trained, Mary Elizabeth Carroll.

The task set for itself by the Sheil School is admittedly no small one. To meet this self-imposed challenge, Bishop Sheil and his directors offer a wide range of classes and lecture series, most of them in the late afternoon and evening. There are, for instance, a variety of sessions on labor problems, offered in cooperation with the Catholic Labor Alliance. Almost without exception these are topnotch. A special feature recently introduced is a Labor Supper Club which meets once a week. After a buffet supper, participants sit down for an informal and off-the-record discussion with top labor experts and union leaders. The flexibility and informality of this arrangement are characteristic of the effective approach used by the Sheil School.

In the field of labor and of papal social thought in general, the problem for the student at the school is not one of finding particular classes that appeal. Rather, he has the more difficult job of choosing between attractive classes that meet at the same time. Courses on that old bugaboo, parliamentary law; discussion groups on socialism, capitalism and the distribution of wealth; lectures on labor legislation; detailed consideration of the problems of collective bargaining; examination of union health and welfare plans—the Sheil School has all these, and its labor program is studded with the names of experts.

Extensive though they are, classes dealing directly and obviously with social problems are only a part of the curriculum of the Sheil School. Courses cover subjects ranging from St. Thomas Aquinas through current international affairs to problems in Christian art. In the very best sense of the word the school is Catholic, and its education is aimed at the whole man. It is this universality of interest that makes the Sheil School stand out.

Visiting lecturers and regular teachers are drawn from no particular group, nor are their interests concentrated



in any one field. The Sheil School student may one night hear the distinguished philosopher-author of the *Companion to the Summa*, Father Walter Farrell, O.P., and on another night listen to one of the lay directors of Friendship House discuss voluntary poverty and the interracial apostolate. The diversity of the offerings may be seen in any program picked up at random. Last fall, for instance, one lecture series on the program was called "Elements of American Culture" and consisted of serious analyses of such potent influences as the movies, the comic strips and the book clubs. Another series of lectures in the same semester used the historical approach and dealt exclusively with great Catholic social leaders and their impact on our times.

Almost literally there is something for every taste, and everything offered is worth-while and constructive. However diverse the courses might seem at first sight, all are ultimately designed to make the student see the application of Christian thought to a rapidly changing, often confusing, modern world. Some courses are directly in line with the school's primary purpose of presenting the social teaching of the Church in its application to everyday problems. "Other purposes, subsidiary to this, are implied," say the directors of the school: "provision of the tools for effective social and political action; preparation for the good life of the individual in society through courses pointed toward his spiritual, moral and cultural development."

The extent of the courses covered by this description, which might in the over-all picture appear subsidiary to the school's main purpose, is enough to awe the outsider. *You want to learn to act?* There is a theatre workshop. *The parish choir sounds like a rusty gate?* Regular courses in Gregorian chant are available at the Sheil School. *You want to learn Russian?* There is a Benedictine monk to teach you. *French or Spanish are more to your liking?* The Sheil School can supply instruction in both. *You have always had a hankering to write?* A workshop in creative writing is offered regularly under the guidance of short-story writer and novelist Joseph Dever. *Your child needs remedial reading instruction?* The Sheil School has it. *You want to improve your own vocal effectiveness?* There is a class made to order for you. *You are a non-Catholic who wants to find out just what the Church does and does not teach?* You have come to the right place.

Such things are very fine, but you don't feel like listening to a lecture or sitting in a classroom? Downstairs is the St. Benet Library, also under Bishop Sheil's direction and operated in conjunction with the Sheil School. There you will find more than seven thousand rental volumes on Catholic thought to choose from. In addition, more than forty Catholic periodicals are subscribed to, and a reading room is provided if you want to browse through them on the premises.

All this should be enough to indicate that the Sheil School is a great deal more than just another school. The extent of the courses and lectures offered has sometimes caused people to refer to the Sheil School as "a poor man's college" or "the university of the labor

IONA COLLEGE

New Rochelle, New York

A Liberal Arts College for Men

Founded 1940

Courses leading to B.A., B.S. and B.B.A. degrees

Pre-legal, pre-medical, pre-dental

Day and Evening Sessions

Apply now for September 1950

Address The Registrar

Iona College
New Rochelle, New York

St. Bonaventure College

ST. BONAVENTURE, N. Y.

ACCOUNTING	PRE-ENGINEERING
CHEMISTRY	PRE-MEDICAL
BIOLOGY	PRE-DENTAL
PHYSICS	PRE-LAW
ARTS	TEACHER TRAINING
JOURNALISM	R.O.T.C.

Separate Schools of Business
Administration and Education.
Provision for Athletics and Recreation.

For further details, write

THE REGISTRAR, ST. BONAVENTURE COLLEGE
ST. BONAVENTURE, N. Y.

schools." Such remarks are intended as compliments, but they do not achieve the desired effect on the school's directors, who shy violently away from such designations. The reason behind this attitude is the fact that the Sheil School has always avoided the more formalized apparatus necessary in the usual school.

At the Sheil School there are no credits required for entrance, nor are credits given on completion of a course. Though a small registration fee is charged, there is no tuition for any course. With no credits asked or given, no tuition charged, no degrees awarded and no diplomas bestowed, students who go to the Sheil School are there because they want to learn. That is all the school is interested in.

Most of the regular faculty members add their work at the Sheil School to already heavy tasks at various colleges and universities in the area, but they do so willingly. The only material reward for faculty members consists in an annual banquet given for them by Bishop Sheil, plus the satisfaction of a job well done. Yet most of those who participate in the teaching at the school find it a refreshing and challenging experience, a fact testified to by the consistently high standards of both lecturers and regular teachers.

One reason for this willingness to serve is the general attitude around the school. What counts is not who you are but what you have to say. This tradition sometimes produces mixed feelings among those invited to lecture for the first time at the Sheil School. Such an invitation

is at once an honor and a source of some trepidation, as many a distinguished lecturer has confessed. The people who attend the school are polite, but it is not a sit-on-the-hands-and-keep-quiet sort of politeness. So well established is the atmosphere of intellectual give-and-take that very penetrating questions are likely to follow any lecture, and in the discussion period the visiting speaker will stand or fall on his off-the-cuff answers.

Most speakers survive very well, and go away enormously pepped up about the whole educational process, anxious to be asked to return again. The Sheil School never has trouble getting speakers for special talks, and its roster of recent lecturers includes such famous names as American writer J. F. Powers, Donald Attwater, the well-known English authority on the liturgy and contributing editor of *Orate Fratres*, visiting novelist Evelyn Waugh of *Brideshead Revisited* fame, and Walter Reuther of the United Automobile Workers, for whom the crowd was so great that an outside hall had to be hired.

Anyone may attend the Sheil School, regardless of race, creed or previous education. As a result, the people who make up the student body and the lecture audiences are as diverse as the subjects offered. Union organizers and old ladies may sit side by side and engage in spirited discussions. Nuns abound, especially in the Saturday morning classes. The Sheil School would provide a good place to begin a study of the variety of religious habits in the United States. College students enjoying a busman's holiday by attending an extra-curricular class are

LONGMANS

Coming February 8:

FUNDAMENTAL MORAL ATTITUDES

By Dietrich von Hildebrand
Translated by Alice Jourdain

An ethical and philosophical approach to the natural virtues of reverence, faithfulness, awareness of responsibility, truthfulness and goodness, treating these virtues as the necessary consequence of a true understanding of values.

\$1.75

Also by Dr. von Hildebrand:

TRANSFORMATION IN CHRIST
has been awarded The Golden Book Award
in religion for 1949 by the Catholic
Writers' Guild of America.

\$4.50

At all bookstores

Published January 4:

MEDIEVAL LITERATURE IN TRANSLATION

Edited by
Charles W. Jones, Cornell University

Major divisions: The Christian Tradition, Irish Literature, Old English Literature, Romanesque Literature, Arthurian Literature, Teutonic Literature, Romance Literature, Dante and his Circle, Late Latin Literature, and Drama.

1104 pages. 2 maps.

\$6.00

LONGMANS, GREEN & COMPANY 55 - 5TH AVENUE, NEW YORK 3

common, and many people stay downtown after a day's work in office or store to take advantage of what the school has to offer. This variety of occupations and backgrounds almost always makes for realistic and lively treatment of the topic being discussed.

It is never easy to measure effectively the success of a project like the Sheil School, which is essentially long-range in character. There are many indications, however, that it is successfully accomplishing its purpose. In the three terms of the 1948-49 school year, ninety-five courses and lecture series were offered. Almost two thousand adult students were registered in this period, an increase of more than twenty per cent over the previous year. Representatives from almost one hundred and fifty parishes in the area were included in this total.

Surveys have indicated that almost half of those attending the Sheil School have had a high-school education or less. More than forty per cent have had some college work, with a spread of from one year of undergraduate study to three years of graduate work. Although students

ranged in age from seventeen to seventy, more than half of those who attended were under thirty, and seventy-five per cent were under forty. This preponderance of young adults is a good sign in any project. It indicates that those reached are likely to carry what they learn into their own fields or communities.

Such application of learning to the life of the community is what the founder and the directors of the Sheil School are interested in. Bishop Sheil once said:

The world is flooded today with ideas completely and implacably opposed to our Christian ideals. To oppose them, we must have, not bullets nor atomic bombs, but stronger, finer ideas. It is up to us Catholics to vivify, by our Christ-likeness, the religious truths which we possess and which are the hope of the world.

Perhaps those words sum up the idea behind the Sheil School as well as any, and it is in the service of this idea that the Sheil School has won its enviable reputation among the people in and around Chicago.

Two views of the public schools

THE PLACE OF RELIGION IN PUBLIC SCHOOLS: A Handbook to Guide Communities

By Virgil Henry. Harper's. 164p. \$2.50

Everyone in any way concerned with the teaching of religion to children attending public school should be acquainted with this book. The author has used as his springboard the 1947 report of the American Council on Education, *The Relation of Religion to Public Education: The Basic Principles*. This report itself was the result of three years of study by the Committee on Religion and Education of the American Council, assisted by the National Conference of Christians and Jews.

The "basic principles" evolved in this report are bound to be widely discussed and perhaps acted upon, because they represent the thinking of a great many well-known Protestant religionists and educators. Their starting point is that the public school, as presently organized, satisfies America's educational needs in all but one respect—religious education. They believe that under our constitutional system only *sectarian* instruction, not religious instruction itself, is ruled out of government-run schools.

What they propose, therefore, is to restore religious instruction to the public school, in one or both of two ways. They would *integrate* religion with other subjects (literature, history, social studies, etc.) by having the teacher explain religious beliefs and activities wherever the secular subject-matter calls for such an explanation. And they suggest the "objective" study of re-

ligion by introducing what amounts to a course in the doctrines and practices of the "major faiths."

Mr. Henry's "handbook" was prepared with obvious enthusiasm for these proposals, as well as with an honest awareness of the great caution that must be exercised in trying to implement them.

After setting forth the background of the problem—the widespread conviction that public schools fail to give a rounded-out education by failing to teach religion—the author lays down in very systematic fashion what communities must consider in regard to realism in planning, curriculum proposals, matters of policy, the selecting and training of teachers, community preparation and what he hopes will be the "expansion and improvement" of the program after the initial experience which the communities have with it.

The subject warrants far more extended treatment than can be given in a review, and I hope to be able to come back to it very soon in the pages of AMERICA. As Mr. Henry goes pretty far towards introducing religion as a major subject of public-school instruction in a way that bears many marks of Protestantism, it might be well to limit ourselves to one aspect of the proposals which were made by the American Council on Education.

The problem really arises because of our century-old mistake in the way we related government to education. We made *instruction* a government function, instead of making government merely the *coordinator of existing educational institutions*. Religionists and educators now face this practically insoluble dilemma: we have made education a function of government, but have

BOOKS

rigidly excluded the propagandization of religion, even indirectly, from the functions of government. In the process religion was shut out of government-run schools. Religionists and educators now want to get religion back into education, but they cannot because education has been turned over to the state, which is prohibited, it seems, from even "aiding" religion in any way whatsoever—at least by way of public education.

It is extremely doubtful whether what is now judged to be under a constitutional embargo is merely "sectarian" religion. It is even more doubtful whether religion can be taught so "objectively" as to become "nonsectarian." This book, for example, is Protestant throughout in its religious orientation.

Finally, if one atheistic mother, Mrs. Vashti McCollum, could upset the released-time arrangement in Champaign, Illinois, one wonders whether one atheist, one secularist or one adherent of almost any denomination could not have Mr. Henry's proposals dismantled through court action.

By providing a broad groundwork for intelligent discussion of a pivotal problem in American education, however, this monograph performs a very valuable service. Catholics cannot complain about the absence of religious teaching in the public schools and show no interest in getting it in.

ROBERT C. HARTNETT, S.J.

AND MADLY TEACH: A Layman Looks at Public School Education

By Mortimer Smith. Regnery. 107p. \$2

The general thesis of the book is suggested in the last paragraph:

The world in which we live is revolutionary if science has taught us not to believe in unifying principles and ideals; and unless this revolution is to triumph completely and destroy our civilization, an effort has to be made somewhere to restore some aims and standards—yes, even some absolute values. We have been going along now for some time on the theory that education consists simply of experience and change and “growth,” and this theory has not, so far as I can see, furthered the millennium to any startling degree. Perhaps we need to set up some ends for education; perhaps we need to ask, “Growth towards what?”

Those who subscribe to this thesis will read the book with delight; those who do not, with considerable distaste (the distaste resulting from the corrosion of comfortable superstitions). Those who have no opinion in advance—and, it may be supposed, these will be the majority of parents to whom the book is addressed—will form an opinion and, it is to be hoped, will take action to improve our public education.

Mr. Smith's analysis of the philosophical basis of modern education and its doctrines, his reflections on the schools as mirroring the spirit of the times and his calm, amiable, devastating comments on the conventional “educationist” shibboleths make reading that is at once deadly serious, informative and entertaining.

This is an excellent book and should be read and pondered by all who are interested in the education that is offered in our public schools.

EDWARD D. MYERS

Two views of philosophy

AN INTRODUCTION TO ANCIENT PHILOSOPHY

By A. H. Armstrong. Newman. 241p. \$3.25

Mr. Armstrong's book is the outcome of a series of lectures given by him at the London Headquarters of the Newman Society, designed to give his students a fairly extensive grasp of ancient philosophy and to point out explicitly its connection with the Scholastic synthesis in which they were primarily interested. In both respects the author has been remarkably successful. He has produced a popular history of thought from Thales to St. Augustine which is probably the best thing the

beginner can find in English by way of an introductory text. Clarity, readability and accuracy, however, are all that Mr. Armstrong claims for his book. He makes no pretense at original contribution, and the reader who has gone through the more recent histories of ancient philosophy will find little or nothing in the present book with which he is not already familiar.

The similarity of aim and content between Mr. Armstrong's text and the first volume of the Rev. Frederick Copleston's *A History of Philosophy* will recommend the book of the author under review to those instructors of college philosophy who have found the more scholarly work of Father Copleston a little beyond the grasp of their students. *An Introduction to Ancient Philosophy* covers practically the same ground (with the exception of a very good chapter on St. Augustine) from the same point of view; and its conclusions are, for the most part, practically identical. In its treatment of Plato and Aristotle, for example, it touches the same points, by and large, as those which are treated by Father Copleston, although the latter, since he is writing for the professional student of philosophy, goes about his work in more detail and in a more scientific manner.

An advantage which will recommend

THE SOUL

A Translation of St. Thomas Aquinas' *De Anima*

by John Patrick Rowan, Ph.D.

\$4.00

Psychology that ignores the soul is indeed an odd sort of psychology. But such it is in many colleges today. On the basis of thoroughgoing materialism it has to be nothing more than the physiology of the nervous system. Hence a sound philosophical study of the soul is timely.

Where are we to find an exposition and proof of the basic truths on which the structure of psychology must be erected? They are in St. Thomas' *De Anima*, which discusses twenty-one questions about the soul.

Doctor Rowan's translation, though a faithful rendition of the original, is in clear, readable English. The value of this version is greatly enhanced by copious footnotes of two kinds: exact citations of authors (e.g., Aristotle, St. Augustine) to whom St. Thomas refers; explanations of terms and views that otherwise might be obscure to modern readers. The translator has provided a comprehensive index.

At your bookstore or from the

B. HERDER BOOK COMPANY

15 & 17 So. Broadway

St. Louis 2, Mo.

**Just Published—
A fine new
edition of a
classic**

INTRODUCTION TO THE DEVOUT LIFE

by St. Francis de Sales
newly translated and edited by
John K. Ryan

● This new edition by Msgr. Ryan of the incomparable *Introduction to the Devout Life* is in every way an extension of the work of the great St. Francis de Sales three-and-a-half-centuries ago.

Here, rendered directly into modern English from the best French versions of the day, is an appropriate translation for all who today would be guided in the spiritual life while remaining in active society. This classic work has affected the minds and lives of ever increasing numbers of readers since its first publication in 1609. Written by one who was both a master of his subject and a master of French prose, it won immediate popularity on its appearance and many versions were published, both in France and elsewhere.

● Coming between the time of the *Imitation of Christ* and the spiritual writings of Francois Fenelon, de Sales' *Introduction to the Devout Life* belongs on the shelf of every library that contains these works.

Msgr. John K. Ryan is professor of philosophy at the Catholic University of America, Washington, D. C. He has been a member of the faculty since 1931. Among the books he has written are *Basic Principles and Problems of Philosophy* and *The Catholic School*. **\$3.00**

at your bookseller

HARPER & BROTHERS
NEW YORK 16, N. Y.

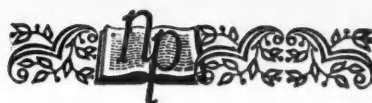
Mr. Armstrong's book to the American reader is its complete freedom from untranslated words and phrases. Not once will the reader be frustrated by a key word or key phrase written in an unknown tongue. Furthermore, Mr. Armstrong possesses the even more unusual and commendable ability to present a detailed and accurate analysis of philosophical systems with a minimum of technical terminology.

He has also made it a point to be succinct in his presentation; and, on the whole, he has managed to be brief without ceasing to be clear. In one or two instances, however, a somewhat longer development would have prevented obscurity on points of some importance. In his development of Plato's method of dialectic, for example, the significant words "hypothesis" and "true hypothesis" are used without sufficient indication of their technical meaning in this context. Later on in the book he is over-hasty in his treatment of the difficult Aristotelean theories of substance and accident and matter and form (where the Master himself is far from clear), and his presentation is likely to leave the beginner in some confusion. Confusion on these points, however, is most unfortunate since a clear knowledge of them will be required to follow the author's subsequent exposition of Aristotle's theory of knowledge and the essential role which that theory plays in the "emanation and return" philosophy of Plotinus.

On one or two occasions the brevity of the author may lead to misunderstandings. Such, for example, is his failure to develop more fully what Plato meant by the world of ideas "separate" from the world of sense, or, more important, his statement that "recollection" is the basis of Plato's theory of knowledge. Mere "recollection" of the experiences of a previous existence does not solve the problem of "recognition" which presented itself to Plato and still presents itself to the modern philosopher. Nor did Plato intend "recollection" alone to be his solution.

These obscure passages stand out, however, because of the remarkable clarity of the book in general. The author never fails to state explicitly the filiation of the ancient systems. He takes pains, as well, to acquaint his readers with the Platonic, Aristotelian and Plotinian roots of Scholastic philosophy and to show them at the same time the limitations of the great syntheses of pre-Christian antiquity. He provides his readers, too, with a limited but extremely practical bibliography in which the best modern works on the ancient philosophers are listed.

It is to be regretted, however, that



NEW BOOKS for Catholic Teachers

AN INTRODUCTION TO ANCIENT PHILOSOPHY

by A. H. Armstrong

This book is intended as an introduction to the philosophy of the Greek and Roman world, written in simple language and usable by those who have no previous acquaintance with the subject. It covers the period from the beginning of Greek philosophy to St. Augustine, with whom mediaeval philosophy begins. Particular attention is given to the later period of Greek philosophy which culminates in the Neo-Platonism of Plotinus, and to the relationship between Greek philosophy and the thought of the earlier Christian theologians.

\$3.25

OLD TESTAMENT STORIES

by Dom Hubert Van Zeller, O.S.B.

The Old Testament is both an historical record and a prophetic foreshadowing of the Christian revelation, but in its ordinary form the young reader must find great difficulty in tracing the development and appreciating the dramatic unfolding of its story. Dom Van Zeller has arranged the Old Testament narrative in continuous and connected form, so that the essential incidents and leading characters emerge as real happenings and live people. The integrity of the text has been scrupulously preserved and nowhere has the significance of the original been distorted for the sake of the narrative.

\$2.50

Ready Soon! HISTORY OF PHILOSOPHY

Volume II: Mediaeval Philosophy:
Augustine to Scotus

by Frederick Copleston, S.J.

about **\$4.50**

CHRISTIAN TEACHING IN ST. PAUL AND THE APOSTOLIC AGE

by Rev. Sebastian Bullough, O.P.

about **\$2.75**

At your bookstore or from
NEWMAN PRESS
CATHOLIC PUBLISHERS
WESTMINSTER, MARYLAND



GEORGETOWN UNIVERSITY

FOUNDED 1789
WASHINGTON 7, D. C.

COLLEGE OF ARTS AND SCIENCES
Degrees Offered: A.B., B.S., B.S. in Social Science

GRADUATE SCHOOL
Degrees Offered: M.A., M.S., Ph.D.

SCHOOL OF MEDICINE
Degree Offered: M.D.

SCHOOL OF LAW
Degrees Offered: LL.B., LL.M., M.P.L., S.J.D.

SCHOOL OF DENTISTRY
Degree Offered: D.D.S.

SCHOOL OF NURSING
Degree Offered: B.S. in Nursing

SCHOOL OF FOREIGN SERVICE
Degrees Offered: B.S. in Foreign Service
B.S. in Business and Public Administration

Address Inquiries to OFFICE OF THE PRESIDENT

GEORGETOWN UNIVERSITY

Washington 7, D. C.
Telephone Michigan 7000

LOYOLA UNIVERSITY

OF THE SOUTH AT NEW ORLEANS

The centuries-tested Jesuit system of education finds no counterpart in so-called "modern" methods of teaching. More than four hundred years of tradition and background have forged the Jesuit *Ratio Studiorum* whereby students learn to prepare most effectively for eternity as well as for time; for life as well as for vocation.

Courses leading to degrees in:

ARTS AND SCIENCE
MUSIC
LAW

DENTISTRY
PHARMACY
BUSINESS ADMINISTRATION

when Mr. Armstrong was preparing his lectures for publication he did not choose to annotate his text more fully. By doing so he could have let his readers know more frequently when he is following a specific work of one of the philosophers and when, as in his explanation of Plato's "Mathematica," he is giving one of the many possible interpretations of their thought offered by modern commentators.

GERALD A. MCCOOL, S.J.

EVOLUTION AND THE FOUNDERS OF PRAGMATISM

By Philip P. Weiner. Harvard University Press. 288p. \$5

This study, we are told, is based on a series of investigations into the genesis of what is loosely labeled "American pragmatism." It aims to shed light on those ideas about evolution from which the various meanings of pragmatism emerged in the thinking of Chauncey Wright, Charles S. Peirce, William James, John Fiske, Nicholas St. John Green and Oliver Wendell Holmes Jr. There is a foreword by John Dewey, who points out that the author has made a contribution in showing how to deal with "the philosophical activity of any historical period," by placing philosophical writings "in the setting of a new and vital movement in culture which extends far beyond the confines of technical philosophy."

To this reviewer such praise is not entirely merited, since what the author places "in the setting of a new and vital movement" is not the pragmatic views of these thinkers as projected against their full philosophical positions, but rather carefully selected pragmatic elements which conform somewhat neatly to his own strongly held conception of things. These elements add fuel to his obvious animus against the classical traditions of thought and in particular against metaphysics, intellectual certitude and theology. I am very much interested in the work of Peirce, James and Holmes, and not at all interested in seeing them used to bolster up stale stereotypes to which the author clings with die-hard and "infallible" conviction.

Today, when positivism is on the wane among many respected thinkers, it is amazing to find someone so earnestly seeking to rehabilitate the crudest kind of positivism, even equating pragmatism with utilitarianism, while majestically announcing that "natural theology now belongs in the museum of fossilized ideas." Clearly the masterpiece which he has created by sorting out certain elements of the thought of a profound thinker like Peirce while missing the deeper meaning of James, has turned out to be a heady brew.

Distinctive McGRAW-HILL Books

GENERAL SPEECH. An Introduction

By A. CRAIG BAIRD, The State University of Iowa, and FRANKLIN H. KNOWER, The Ohio State University. *McGraw-Hill Series in Speech*. 500 pages, \$3.50.

Meets the needs of college students who intend to take only one course in speech. Fundamentals of speech are emphasized and public speaking is dealt with more thoroughly than any other speech activity. The authors deal mainly with the general skills such as social adjustment, purposeful speaking, selection and organization of ideas, oral style, voice and articulation, which are applicable to many types of speech activity.

STUDENT TEACHING. An Experience Program. New second edition

By RALEIGH SCHORLING, The University of Michigan. *McGraw-Hill Series in Education*. 415 pages, \$3.75.

Provides material for both supervising and prospective teachers to use in discussion and practice. In the second edition, chapters have been added on child growth and development, guidance materials, lessons learned in the schools of the armed forces, and information on visual aids.

THE AMERICAN SYSTEM OF GOVERNMENT

By JOHN H. FERGUSON, New School of Social Research, and DEAN E. MCHENRY, University of California, Los Angeles. 960 pages, \$4.75.

Gives the essential features of the American system of government, with timely treatments of foreign relations; federal powers, compulsory military training; and atomic energy control. There is a wealth of illustrative material, supplemented by filmstrips and motion pictures, correlated with text.

THE SCIENCE OF CHEMISTRY

By GEORGE W. WATT and LEWIS F. HATCH, University of Texas. 566 pages, \$4.50.

This is the first chemistry text designed and written exclusively for the so-called "cultural" or "terminal" course. Sufficient emphasis is placed upon the fundamentals and the applications of chemistry to give the student an understanding of the science. The text is unusual in that it includes organic chemistry, biological chemistry, agricultural chemistry, and medicinal chemistry. A supplementary volume, *Chemical Laboratory Experiments*, is available.

ECONOMICS. An Introductory Analysis

By PAUL A. SAMUELSON, Massachusetts Institute of Technology. 622 pages, \$4.50.

Designed for either the specialist or the student who will have only one or two semesters of economics. Stress is placed upon the "National Income" approach, emphasizing current problems of unemployment, money, and fiscal policy. A complete statistical and institutional description of postwar American economy is presented from the standpoint of economic analysis.

Send for copies on approval

**McGRAW-HILL
BOOK COMPANY, Inc.**
330 West 42nd Street, New York 18, N. Y.

Weiner's effort to give us the genesis of the various pragmatisms and their common elements has resulted in a caricature, for the reason that the writing is informed by a deeply anti-genetic and anti-historical spirit, all the more surprising in one who is managing editor of the *Journal of the History of Ideas*. How else characterize a work which wrenches philosophical elements not only out of the whole philosophical position of the thinkers studied, but also out of the fuller context of Western thought and culture? Surely if he had familiarized himself with the important work of historians of philosophy and ideas other than that of Arthur O. Lovejoy—to whom he has dedicated his book—he would have known how deeply rooted in the classical traditions of thought are many of the ideas he associates with the "pragmatic legacy" of American philosophy.

Some day, and we hope that day is not far off, students of those great traditions will demonstrate with what ease important elements of the thought of Peirce and James can be assimilated into the very doctrines despised by the positivists—doctrines in which they will have ample room to thrive and become truly effective. ROBERT C. POLLOCK

Four for the English teacher

COLLEGE BOOK OF ENGLISH LITERATURE

By James Edward Tobin, Victor M. Hamm and William H. Hines. American Book. 1156p. \$6.25

Dr. Tobin of Queens College, Dr. Hamm of Marquette University and Dr. Hines of Fordham University have assembled here a chronological anthology of the poems, plays, non-critical prose and literary criticism of England, with some space allotted to Ireland and the Commonwealth nations. The editors, aided by Grover Cronin Jr. of Yale and Fordham, Eliabeth M. Nugent of Seton Hall College, Laurence A. Michel of Yale, John Pick of Marquette and Francis X. Connolly of Fordham, have written general introductions which treat the political, economic, social, intellectual and general literary history of each period. Special biographical and critical introductions preface the selections from the different authors. Miscellany sections have been added, giving excerpts from journals, diaries, state papers, to illustrate the trends of the particular period, or to comment indirectly on the literary selections. Reading lists, treating of bibliography, historical and social background, general criticism, authors and anthologies, are included.

Allotment of space in the anthology emphasizes the nineteenth century, about four hundred pages being de-

Announcing Volume II of THE GREAT BOOKS:

A Christian Appraisal

Edited by

Harold C. Gardiner

Literary Editor of *America*

This is the second in the four-volume series which evaluates the books selected by the Great Books Foundation. Volume II considers, in order, the Great Books studied in the second year of the course.

These eighteen articles are written by some of the most brilliant living Catholic writers. The soundness and immediacy of their thinking is matched by the crystal clarity of their presentation. The articles make a civilized approach to the most civilized books, and they will constitute a valuable and provocative addition to the libraries of all who are concerned with the important aspects of life and thought. \$2.75

CONTENTS:

Introduction Harold C. Gardiner
Homer: *The Odyssey* Edwin A. Quain
Herodotus: *History* Rudolph Arbesmann
Aeschylus: *House of Atreus*
Rudolph Arbesmann
Sophocles: *Oedipus Rex, Antigone*
Rudolph Arbesmann
Aristotle: *The Poetics*
Francis X. Connolly
Plato: *Meno* Balduin V. Schwara
Aristotle: *Ethics* Dietrich von Hildebrand
Lucretius: *On the Nature of Things* Edwin A. Quain
Marcus Aurelius: *Meditations* Rudolph Arbesmann
Hobbes: *Leviathan* Waldemar Gurian
Milton: *Areopagitica* Victor M. Hamm
Pascal: *Pensées* Jean Paul Mirrahi
Rousseau: *On Political Economy, On the Origin of Inequality* Louis J. A. Mercier
Kant: *Fundamental Principles of the Metaphysics of Morals* Gustave Weigel
Nietzsche: *Beyond Good and Evil* Charles Denecke
Mill: *Representative Government* Pacifico A. Ortiz
Tawney: *Religion and the Rise of Capitalism* Goetz A. Briefs

At bookstores or

THE DEVIN-ADAIR COMPANY Publishers

23 E. 26th St. New York 10

DEVIN-ADAIR • DEVIN-ADAIR •

Many Catholics plan to devote their Lenten reading to spiritual works!

DO YOU?

Watch for *AMERICA's*
Recommended Lenten Reading Number
February 18th issue

The DICTIONARY OF PHILOSOPHY

Edited by DAGOBERT D. RUNES with the collaboration of 70 eminent scholars.

"By far the most authoritative book of its kind."—Prof. Karl Jaspers. \$6.00

PHILOSOPHICAL LIBRARY, Publishers

15 E. 40th St., Dept. 14 New York 16, N. Y.

Just published

▼
2nd
REVISED EDITION of
a classic in high-school texts
in world history . . .

HAYES-MOON-WAYLAND
WORLD
HISTORY

Brought up to date in content, format, and illustrations; modern period completely rewritten, and 225 new pages added. New maps, including that of Europe in 1950. New cover design, etc.

Long the favorite, the new Hayes-Moon-Wayland continues its successful teaching of world history.

▼
THE REVISED EDITION
of
ULLMAN and HENRY
LATIN for
AMERICANS
BOOK I—BOOK II

Refinements and improvements throughout both books in text, illustrations, study helps, and procedures.

Pre-eminent in the field for more than twenty-five years, the Ullman-Henry Latin series is further equipped to continue its leadership.

▼
THE MACMILLAN COMPANY
New York - Boston - Chicago
Dallas - Atlanta - San Francisco

voted to the period from 1795 to 1895, but more than usual attention is accorded pre-Shakespearean literature. The writers of the past fifty years receive only eighty-four pages. A few writers who are rarely seen in limited anthologies are present here, while other, more usual ones, are omitted. Re-evaluation, interest and the desire to present as many diverse aspects of literature as possible have dictated these omissions and inclusions.

Though intended primarily for the uninitiated college student, the collection would be profitable also for casual use of the post-college student who wishes to refresh himself on some section of England's literature, or to find a starting point for interesting reading. The excellent individual prefaces in the book would be useful to such a reader. The collection is suitable for the study of variety, in form as well as in content, in poetry, the essay, something of the play, non-critical prose and literary criticism.

Introductions by the various authorities are excellent, judicious and suggestive in statement. The writers of these introductions, faced with the difficult task of compressing a comprehensive view into small compass, are successful in varying degrees. All are adequate, very sound in judgment and remarkably free from cant and hollow repetition of trite judgments.

The space accorded writers of the past fifty-four years seems rather small. The general and particular introductory matter in this section is more than half as long as the texts in number of pages. That, I believe, appears a rather dubious proportion for an anthology. It is pleasant to see Eileen Duggan here. One might regret that Beerbohm and Hodgson could not have been included in the company of C. S. Lewis and John Masefield. The presence of *Spleen* by D. B. Wyndham Lewis is welcome, since his biographies have overshadowed his more competent essays.

The anthology is characterized by sound literary philosophy and excellent scholarship, simply and unpretentiously presented. THOMAS J. M. BURKE

SHAKESPEARE'S WORLD OF IMAGES

By Donald A. Stauffer. Norton. 393p. \$5

The title of this book is somewhat deceptive. *Shakespeare's World of Images*, unlike Caroline Spurgeon's well-known study, has little or nothing to do with Shakespeare's imagery. Rather, as the subtitle indicates, it is concerned with the "development of Shakespeare's moral ideas" and, as such, is an interpretation of all the plays—their meaning and how this meaning illumi-

3 FORMATIVE BOOKS

WHO SHALL BEAR THE FLAME?

Jules Sallege

War and post-war messages of a Fighting Archbishop who sets forth a pattern of life and action for a Christian Revolutionary. His words strike at the great problems of our day.

PRESENCE OF MARY
Francis Charmot, S.J.

A clear explanation of Our Lady's role in the lay apostolate. The most significant book on the Blessed Virgin Mary written in the 20th century.

GROWTH OR DECLINE?
Emmanuel Suhard

The famous pastoral letter which vindicates the Catholicity of the Church as something not just geographical but ideological. Has been compared to no less a document than *Quadragesimo Anno*.

•
At Your Booksellers
•

FIDES
Chicago - Montreal - Paris

nates Shakespear's changing beliefs.

In the best sense, Mr. Stauffer is one of the new critics. To him, the play is the thing. Although he admits that historical studies furnish a certain "esoteric" knowledge, he thinks it is more normal and profitable to move Shakespeare into our own times and thoughts than to translate ourselves back to the year 1600.

There can be little quarrel with Stauffer's basic assumption and method of interpretation: that all great works of art reflect the convictions of their creators, and that these convictions may reasonably be discovered by an author's

choice of subject, his shaping of sources, the judgments implicit or stated in the outcome of his plots, his ventriloquism when characters speak out of key, his undramatic set speeches, his repetitive ideas, his recurrent images, and his choric or touchstone figures.

Mr. Stauffer entertains no illusions that Shakespeare had a completely integrated moral system or philosophy. Rather he stresses the separate sharp and deeply felt insights that controlled and vitalized his art. These insights, he admits, are difficult to arrive at. The dramatic form itself, the complexity of Shakespeare's thought and the changing nature of this thought over a period of twenty years all add to the task of systematic interpretation.

In chronological order Stauffer explains Shakespeare's plays in their many themes and moral problems. In the interpretation of many of the plays there is nothing particularly new; in the interpretation of other plays there is considerable originality. *Measure for Measure* and *Troilus and Cressida*, for instance, are skilfully interpreted. The analysis of *Richard II*, *Othello*, *Lear* and *Macbeth* is distinguished and noteworthy. The most debatable interpretation is that of *Antony and Cleopatra*: Stauffer argues that Shakespeare is romantically exalting the marriage of true minds, and that the passion of the two lovers is spiritualized and ennobled. Such an interpretation minimizes many choric speeches in the play itself.

In the development of Shakespeare's thought, Stauffer finds definite changes. In general, the plays written before 1600 reflect Shakespeare's assumption of the goodness of human nature in an easy, trustful, joyous acceptance of human life. Beginning with the problem comedies and *Hamlet* there is a radical change: Shakespeare's trust has turned to doubt, misanthropy and bitterness. Then, with the writing of the dramatic romances, there is a return to the earlier happy frame of mind.

The book is a valuable contribution to the interpretation of Shakespeare, but it is not easy to read. At times it



MACK-MILLER

... candle craftsmen for half a century

For over half a century, we have produced church candles for every use and occasion. Today, as in all the yesterdays, quality is our first consideration.



MACK-MILLER CANDLE CO., INC.

Syracuse 1, New York
New York • Chicago • Boston

Q. Do you know what A.V.A. means?

A. A.V.A. means Audio-Visual-Aids—teaching with fully colored projected pictures together with dramatic voices on recording.

Q. Do you know who C.V.E. is?

A. C.V.E. is Catholic Visual Education, Inc.—exclusive producers of teaching aids for the Catholic Church—about Christ, His Church, His Doctrine, His Saints.



See and hear these productions at C.V.E. distributors

• THE CREED	\$25
121 frames + 3-12" records + T.M.	
• COME, FOLLOW ME	\$15
65 frames + 3-12" records	
• LOVE GOD!	\$15
85 frames + 3-12" records	
• SAINTS AND SANCTITY	\$12.50
46 frames + 2-12" records	
• HAIL MARY	\$15
69 frames + 4-12" records	
• THE STORY OF FATIMA	\$20
97 frames + 3-12" records	
• THE WONDER WORKER	\$15
54 frames + 2-12" records	

Write now for information on our releases

CATHOLIC VISUAL EDUCATION, INC.

15 BARCLAY STREET, N. Y. C.
Phone: WO. 2-5067

Studios: 149 BLEECKER ST., N. Y. C.
DISTRIBUTORS SOLICITED



THE HOLY YEAR IS STILL YOUNG—

but before it is much older we shall be celebrating it with a whole lot of new books: **SALVATION OF THE NATIONS** by Jean Danielou (\$2, February) is a very good start for any Spring. The apostles, says the author, who so longed for Our Lord's second coming, remembered, as we usually don't, that the whole world had to be converted first—a little job they hoped to accomplish in their own lifetime.

True, there was more world than they knew, and complications developed that they didn't dream of, but still he feels that nearly two thousand years later we might well be a little embarrassed that it still isn't anywhere near done. . . . Like the Holy Father, he sees reunion of the Churches as the most urgent problem of our time.

Judging by the popularity of Mr. Sheed's translation of **THE CONFESSIONS OF ST. AUGUSTINE** (\$3), putting spiritual classics into modern English is a good idea, so we've done it again. This time it's **THE IMITATION OF CHRIST** (\$2, February) and the fresh translation is by Edgar Daplyn; we found it less soothing than the old versions, much more evidently intended for us.

Also coming in February is the new **HOLY YEAR EDITION**, revised and enlarged, of John Farrow's **PAG-EANT OF THE POPES** (\$4.50, illustrated); every pope is here from St. Peter to Pius XII, simple men and statesmen, saints and sinners: the papacy in perspective, in fact.

If you would like a complete picture of Sheed & Ward's Spring plans, ask Agatha MacGill for the new **Trumpet**, in which you will find all the Spring books with full descriptions.

If you write to us for books, address your order to her, too, to be sure of extra prompt service.

SHEED & WARD, New York 3

is overly subtle in the analysis, and a certain diffusiveness of style makes the analytical index at the back of the book extremely helpful. For easier comprehension I suggest that this outline of the thought—and the end chapter called "Postscript"—be studied first.

PAUL E. McLANE

SIR WALTER SCOTT

By Una Pope-Hennessy. English Novelists Series. Alan Swallow. 103p. \$2

MRS. GASKELL

By Yvonne Ffrench. English Novelists Series. Alan Swallow. 112p. \$2

The latest volumes in this critical-biographical series fully maintain the standard set by earlier issues. There is nothing casual or off-hand in manner of treatment. Each is solidly written, revealing substantial awareness of works both by and about the subject. Although it is not easy to condense within a hundred pages essential factual information together with adequate critical evaluation of a major literary figure, that feat is here deftly achieved.

Several features of Una Pope-Hennessy's Scott stand out. In the wake of Sir Herbert Grierson's edition of Scott's *Letters* she makes it abundantly clear that Scott was not driven to prose fiction by the rising of Byron's poetic star. Rather, the creative outpouring of his youth had provided a stock of manuscripts which were ready at hand when, generous as always and this time judiciously correct, he recognized the bolder genius of the younger man. It follows not alone that Scott was no apprentice at tale-telling when *Waverley* was published; equally significant is the fact that the dates of publication have no value for the chronology of the romances. On this matter, and on the integration of Scott's youthful experience with his later writing, Una Pope-Hennessy has written with conviction and illumination.

Her commentary on Scott's attitude toward Catholicism is also informative. Everyone knows Newman's opinion of the influence exerted by Scott's Catholic scenes and Catholic coloring. But Miss Pope-Hennessy traces the growth of Scott's knowledge of Catholicism from *The Fair Maid of Perth* and *Castle Dangerous*, in which he sends his characters to High Mass in the evening and uses "Benedicite in the sense of By Gad," to *The Monastery* and *The Abbot*, in which he shows genuine familiarity with ecclesiastical matters. Significantly, as Scott's knowledge of the Catholic faith progressed from the reading of Chaucer and Froissart to the study of the Vulgate, the Roman Missal and Fossbrooke's *British Monachism*, his atti-

Balance in Learning
and Living

Rosary College

Liberal Arts College
for Women

Conducted by the Dominican Sisters
of Sinsinawa, Wisconsin

Resident and Non-resident students

National and International
Accreditation

Wide Range of Degrees

Professional Pre-Training

Junior Year Foreign Study Plan

Situated in River Forest—sub-
urb of Chicago, Illinois

For further information write:

The Dean, Rosary College
River Forest, Illinois

THE CREIGHTON UNIVERSITY

offers you

Education for Leadership
in its various schools and
colleges:

College of Arts and Sciences (Men)
University College (Women)
College of Commerce
College of Pharmacy
School of Nursing
St. Joseph's Hospital unit
St. Catherine's Hospital unit
School of Law
School of Medicine
School of Dentistry
The Graduate School

Creighton Preparatory School

Applications for admission to
Creighton for the Spring term
starting January 30 are now being
received. For further information
apply to the Admissions' Clerk,
The Creighton University, Omaha,
Nebraska.

tude toward Catholicism also changed. If he never escaped a political distrust for contemporary "Popery," the admiration and respect he came to feel for the Catholic civilizers and civilization of Scotland are sufficient testimony to his largeness of soul.

Yvonne Ffrench's *Mrs. Gaskell* is likewise condensed and pointed. To the average reader Mrs. Gaskell is the author of *Cranford*. To the somewhat more bookish she is also the author of a brilliant *Life of Charlotte Brontë*. To the pursuer of doctoral researches or the investigator of British social and economic conditions in the mid-nineteenth century, she is the author of *Mary Barton* and *North and South*. But always she is a somewhat shadowy feminine figure obscured by the more ample fame of the Brontës and George Eliot. Without exaggerating her virtues, this study helps the reader to a more valid understanding of her versatile genius.

MICHAEL F. MOLONEY

THE WORD

"... the boat was covered with waves, but He was asleep. And His disciples came to Him and awakened Him, saying: Lord, save us, we perish . . ."

Joe was slumped far back in a chair, his chin on his chest, his legs sprawling in the utter relaxation of youth. "I don't get it," he said. "He's God, isn't He?"

I knew he was not asking a question. He was developing an argument. I waited.

"He knows everything, doesn't He?"

I went on waiting.

Joe shifted his eyes from the toes of his shoes to me. "He *knew* there was a storm, didn't He? He *made* the storm. He made the water and the wind and the people in the boat. Why did they have to wake Him up and tell Him about it?"

"Because that was the way He wanted it," I answered.

Joe's eyes went back to the tips of his shoes. He half-grinned. "But why did He want it that way?"

My reply was indirect. "He still wants it that way. He will always want it that way."

His eyes roved toward the kitchen. Suddenly his body jackknifed, and he was through the doorway almost before I knew he had moved. I heard him fastening the little gate across the entrance to the cellar stairway. There was a small wail, and Joe said soothingly, "No, no, Baby. No, no."

My wife and I reached the spot together. She took the baby in her arms and said: "Kiss Joe. Kiss Joe for keeping you from falling down the steps. Kiss him for being such a good brother."

Joe presented his cheek, grinning embarrassedly, but happy to be knighted for heroism. The baby rubbed her nose on his face and wrinkled her little face in smiles.

I rumbled Joe's hair and led him back to the living-room. "Now do you see why God wants things to happen that way?"

He stared at me, puzzled.

"Do you think it's good for Baby to learn to say thank you?" I asked. "Especially when she's saved from being hurt?"

He nodded.

"God *could* give us everything without our asking," I said. "But it wouldn't be good for us, any more than it would be good for Baby to grow up without learning to love the rest of us. You see, God loves us, even more than we love Baby."

I paused. Joe waited.

"And He wants us to learn to love Him," I finished. "That's why He wants us to pray. We all love to be loved, Joe. So does God. We're His image and likeness, you know."

JOSEPH A. BREIG

New test forms ready
for 1950

Metropolitan Achievement Tests

FORM **V** also available
are forms
R, S, T, U

Metropolitan Readiness Tests

FORM **S** also available
is form R

Special norms are available for use
in parochial schools. For further
information please write:

World Book Company

Yonkers-on-Hudson 5, New York
2126 Prairie Avenue, Chicago 16

Outstanding Film Strips

HOLY YEAR 1950

Script by Reverend William
J. Gibbons, S.J. Black and
white. 56 frames; 1 reel.
Price: \$3.00

A great film of a GREAT STORY!

LENGTH- MASS-TIME

Black and white. 3 reels. 50
frames each. Price \$3.00 a
reel. Set of 3 reels: \$7.50

Forcefully and visually brings
to the class the amazing prog-
ress made in measurement!

MIRACLE OF THE SOUL

Script by Reverend William
J. Gibbons, S.J. Black and
white. 63 frames; 1 reel.
Price: \$3.00

The body in itself is not much
—the Spiritual Soul makes the
difference in man!

FUNDAMENTALS IN OPTICS

Full color. 1 reel, 70 frames.
Price: \$7.50

Unusually beautiful color pic-
tures—concise, explanatory text!
Helps the teacher convey knowl-
edge—the student retain it.

Other religious and cultural subjects in preparation.

Ask for your free illustrated booklet.

Order your film strips now from

CULTURAL FILMS INCORPORATED

62 William Street, New York 5, New York

Current History Texts for the Senior High School

THE AMERICAN OBSERVER

For advanced senior high school classes. Features full discussion of public problems, clarifying the issues at stake on controversial questions. Attractively illustrated with pictures, maps, charts, and cartoons.

WEEKLY NEWS REVIEW

For senior high school, all grade levels. Reports and interprets current news, emphasizing historical and geographical backgrounds. Includes useful illustrations, study guides, and references on vital public issues.

THE CIVIC LEADER

A professional weekly for teachers, dealing with promising practices in the social studies, supplementary teaching materials, audio-visual aids, and reviews of new books. Sent free to teachers whose classes use our student publications.

THESE weekly texts, all edited by Walter E. Myer, are recognized leaders in the current history field. Each paper reports on significant developments in national and international affairs. Emphasis is placed on background material. Editorial and special features deal with problems of school life, personality and character improvement, vocational guidance, and civic responsibility.

The Civic Education Service is an independent, nonpartisan organization concerned with education for American citizenship. It is not connected with any commercial, governmental, or propaganda agency, is not endowed, carries no advertising. Its income is derived solely from subscriptions to its publications. Born of classroom experience, it is educational rather than commercial in practice and spirit.

CIVIC EDUCATION SERVICE, INC., 1733 K Street, N.W., Washington 6, D. C.

DUQUESNE UNIVERSITY

OLDEST CATHOLIC UNIVERSITY
IN PENNSYLVANIA

8 SCHOOLS— College of Arts and Sciences, School of Law, School of Business Administration, School of Pharmacy, School of Music, School of Education, School of Nursing, Graduate School.

CO-EDUCATIONAL— Girl students admitted to all schools and comprise 1/3 of 5000 enrollment.

SOCIAL LIFE— many fraternities, sororities and professional associations. Completely equipped Little Theatre and student-operated radio station, WDUQ-FM.

LOCATION— atop world-famous Golden Triangle in downtown Pittsburgh. Walking distance to three national railroads, shopping district and first-run movies and plays. Single trolley or bus fare to beautiful suburbs.

Address: DIRECTOR OF ADMISSIONS
DUQUESNE UNIVERSITY
Pittsburgh 19, Pa.

THEATRE

THE CORN IS GREEN, by Emyln Williams, is the second production in the all too brief season sponsored by the New York City Theatre Company. The play was a Broadway hit several years ago, and theatregoers who relish fine acting will remember Eva Le Gallienne's performance in the revival as a delightful experience.

Variations of the Pygmalion myth in drama are almost as numerous as the Cinderella story. *The Corn Is Green* is a Pygmalion story with the romantic interest taking a significant detour. The original Pygmalion fell in love with his statue; and Shaw's linguist, after changing a guttersnipe into a lady, heard wedding bells ringing in his ears. In *The Corn Is Green*, Miss Moffat, a spinster school teacher, after discovering latent talent in one of her pupils, fell in love with unfinished business.

Her unfinished business was the career of one Morgan Evans, a pupil in whom Miss Moffat thought she saw a spark of genius. She nurtured his talent to the verge of an Oxford scholarship, only to have his future threatened by the discovery that he was the father of an unwanted baby. Morgan wished to make his parental status legal by marrying the child's mother, but Miss Moffat persuaded him that, since his genius "belonged to the world," his Oxford scholarship was more important. To relieve her protégé of responsibility, she adopts the baby.

While Miss Moffat had no romantic interest in Morgan, she was in love with his career, as an artist is usually in love with his picture, poem or other creation. She could not stand to have her investment of interest and time in his future frustrated by a trifle like an unwelcome baby. The way she staved off, or at least postponed, frustration, may be satisfying to minds steeped in secularism, but the moral implications are dark. Morgan was not a seducer; he was seduced by a gnat-brained trollop. Did his passive role in an illicit relationship absolve him from the responsibility of a father? Miss Moffat's solution is plausible but ruthless and veers close to the theory that the end justifies the means.

Richard Waring, as the ambitious Morgan, is persuasive as a youth hungry for knowledge. Robin Craven is a properly stuffy country gentleman, and Dorthy Hinkley is an effectively disgusting slattern. Since all minor roles are in competent hands, the grim production is at least distinguished by capable acting. THEOPHILUS LEWIS



fly TO ITALY FOR HOLY YEAR

**TWA is the only scheduled U. S. airline
offering direct service to ROME**

In less than a day after you leave the U. S. by dependable 300-mph TWA Skyliner you'll be in Rome, ready to take part in the inspiring Holy Year observances.

BIG FARE SAVINGS THROUGH APRIL

Special 15-day round-trip fares from New York to Rome are \$485.40, actually only 10 per cent more than a regular one-way ticket! Also, special reduced 60-day round-trip fares save you up to \$225 as compared with last year's fares!

TWA HOLY YEAR TOURS FOR YOUR CONVENIENCE

TWA has arranged with leading tour operators for a series of attractive all-expense itineraries. You can enjoy a 15-day tour featuring Rome, Florence, Paris and the Riviera for as low as \$646 from New York.

Itineraries which also include Lisbon, Fatima, Madrid, Rome, Naples, Lourdes, Milan, Lucerne, Montreux, Geneva, Nice and Paris are available at slightly higher rates. Each tour of two or more passengers can be started on any day.

Your travel agent will help. He'll arrange for TWA tickets, accommodations, and advise you on passports, currency, etc., all at no charge to you. See him today, or call your nearest TWA ticket office.

Special 15-day fares are subject to government approval.

*Across the U.S. and overseas...
you can depend on*

TWA
TRANS WORLD AIRLINE
U.S.A. • EUROPE • AFRICA • ASIA

Trans World Airline
Dept. A., 60 E. 42nd Street
New York City 17, New York

Dear Sirs: Please send me your free TWA Holy Year pilgrimage literature. Thank you.

Name

Street

City Zone State

FILMS

THE HASTY HEART. Except for the performance of its central role, this somewhat too literal adaptation of John Patrick's stage play would be simply

another American film, made in Britain to utilize frozen assets and notable for its refreshing preoccupation with human goodness rather than for any particular distinction in its execution. The scene is a ward in a British Army hospital in Burma. The story concerns itself with a proud and disagreeably anti-social young Scotsman who does not know that he is dying and with the efforts of his ward mates to brighten his

few remaining weeks. None of the supporting roles (played by Patricia Neal, Ronald Reagan and some unfamiliar Englishmen) are much more than types, and the writing and direction are rather pedestrian. It is on the credibility of the dour, lonely Scotsman, struggling for the first time in his life to understand the meaning of friendship, that the picture rises or falls. A young man named Richard Todd invests that role,

SCHOOLS AND COLLEGES

FLORIDA

BARRY COLLEGE for WOMEN MIAMI, FLORIDA Fully Accredited

Conducted by the Sisters of St. Dominic
DEGREES IN ARTS AND SCIENCES

Music, Teacher Training,
Home Economics, Nursing,
Pre-Medics, Laboratory Technic,
Social Service, Business

Beautiful campus with outdoor swimming pool. All sports.

Address: The Dean

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore 9, Maryland
An accredited Catholic institution for the higher education of women conducted by the School Sisters of Notre Dame. Exceptional advantages.

For Information Address the Registrar

MOUNT SAINT AGNES COLLEGE

Mount Washington, Baltimore 9, Maryland
An Accredited Catholic College
Conducted by the Sisters of Mercy
Courses leading to Bachelor of Arts and Bachelor of Science Degrees. Liberal Arts, Nursing, Medical Technology, Pre-Medical. Two-Year Terminal Courses leading to Associate of Arts Diplomas are offered in the Lower Division of the College.

MASSACHUSETTS

REGIS COLLEGE

WESTON 93, MASSACHUSETTS
Offers B.A. and B.S. Degrees

CURRICULA

Liberal Arts—Commerce—Home Economics
Conducted by the Sisters of St. Joseph
Address: The Registrar

NEW YORK

GOOD COUNSEL COLLEGE WHITE PLAINS

Westchester County, New York
Conducted by the Sisters of
The Divine Passion

FULLY ACCREDITED

Standard Courses in Arts and Sciences,
pre-medical, journalism, teacher training, secretarial studies, library science, fine arts. Unusually beautiful location. Extensive campus.
FORTY MINUTES FROM NEW YORK

COLLEGE OF SAINT ROSE

ALBANY, NEW YORK

Conducted by the Sisters of St. Joseph

Fully accredited Bachelor Degrees in Arts, Science and Music, with Science, Commerce, Music or Nursing as a major subject. Teacher Training course offered in all degrees. Many advantages incident to residence in a capital city.

For particulars address the Registrar

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited Liberal Arts. Confers A.B., B.S. Degrees. Pre-medical, Secretarial, Home Economics, Arts, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all departments. Athletics. EXTENSION: 221 East 71st Street, New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

Marymount Preparatory Schools: Wilson Park, Tarrytown, N. Y.; Fifth Ave. and 84th St., New York, N. Y. Address Reverend Mother.

ACADEMY OF SAINT JOSEPH

IN-THE-PINES

BRENTWOOD, LONG ISLAND, N. Y.

Boarding and Day School for Girls

School Department, Elementary and High. Affiliated with the State University. Complete courses in Arts, Vocal and Instrumental Music, Commercial Subjects; Extensive Grounds; Athletics; Horseback Riding; Outdoor Skating Rink.

Address: The Directress

COLLEGE OF NEW ROCHELLE

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Accredited by the Association of
American Universities

WESTCHESTER COUNTY

16 miles from Grand Central Station, N. Y.

NEW JERSEY

COLLEGE OF SAINT ELIZABETH

CONDUCTED BY THE SISTERS OF CHARITY

Founded in 1899, it is the oldest college for women in New Jersey and meets in full all standard requirements. Regular courses in arts and sciences. Business administration, home economics, pre-medical, teacher training, music. A.B. and B.S. degrees.

For information address

Director of Admissions
Convent Station, New Jersey

PENNSYLVANIA

ROSEMONT COLLEGE

ROSEMONT, PENNA.

A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the main line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514.

Saint Joseph Academy

In Southern Pa. near Lancaster

A Catholic school for girls. Grades 9-12. Offers college preparatory, general and commercial courses. Small classes. Beautiful modern building located on 140 acres. Tennis, hockey, etc. \$600 includes laundry. Accredited by State Department of Education.

MOTHER SUPERIOR

R. D. 2E Columbia, Pa.

WASHINGTON, D. C.

GEORGETOWN VISITATION CONVENT

WASHINGTON, D. C.

Fully Accredited

Preparatory School and Junior College for Girls — 151st Year

College Preparatory and General Courses. Junior College—Liberal Arts Transfer and Terminal, Secretarial, Medical Secretarial, Boarding and Day. Sports. Advantages of Country Life in the National Capital.

Address: Head Mistress of Preparatory School
Dean of Junior College

which lends itself so easily to caricature or sentimentality, with a stature, pathos and utter conviction that constitutes one of the most authoritative pieces of acting in many seasons and makes the film a worthwhile experience for the whole family. (Warner Bros.)

THE TITAN, THE STORY OF MICHELANGELO is a full length documentary on the life and, more especially, on the work of one of the greatest geniuses who ever lived. An American adaptation of a Swiss production, the film uses a remarkable technique. Without live actors, it manages, by means of fluid photography of the locales and works of art involved, by a lucid narrative spoken by Frederic March and by a few ingenious technical tricks, to create a feeling for the life and times of the Renaissance titan as well as to afford a most rewarding opportunity to revel in his masterpieces. That the film is a visual delight is hardly surprising. The unexpected dividend is a full measure of action and excitement as well as a careful and understanding treatment of the difficult religious issues of the period. It is here-with recommended as an artistic guide-book for Holy Year pilgrims and as a treat for stay-at-homes as well. (Michelangelo Company) MOIRA WALSH

PARADE

A BURST OF INTENSE ACTIVITY shot up from the rising generation during the week. . . . In Illinois, a twelve-year-old lad left his comfortable home, set off on foot for the Wild West. Two adults met him on the road, took his cowboy outfit and thirty dollars from his piggy bank. Crestfallen, the lad slunk back to life at home. . . . Tenacity of objective was manifested. . . . In New York, an eleven-year-old boy launched his second unsuccessful putsch to reach Hollywood, where he hopes to make people forget Roy Rogers, the singing cowboy. Minus a ticket, the boy was taken off a train, shipped back to his mama. He had previously crept aboard a TWA plane in New York, gotten as far as St. Louis, whence he was shunted back to the Bronx. . . . The supreme self-confidence of youth was on view. . . . In New Jersey, a nine-year-old boy, held by police in connection with a series of robberies, told the guardians of the law: "I'm the best second-story man in the business. There isn't a place with a good rain-spout that I can't crack. I became a second-story man three years ago when I was six." . . . While some elements of the rising gen-



1950 SUMMER SESSIONS MARQUETTE UNIVERSITY

Enjoy the advantages of summer study in vacation climate in this fine, old Jesuit school. Share the traditions of Marquette!

Graduate and undergraduate offerings in the Colleges of Liberal Arts, Journalism, Business Administration and Nursing, and the School of Speech, each with a distinguished faculty and guest lecturers. Practical education conferences, institutes, workshops and courses for teachers and administrators in primary, secondary and higher education.

Special spiritual, housing and recreational facilities for Sisters.

Regular Session, June 26-Aug. 4

Long Session, June 12-Aug. 3

Bulletins and application blanks are now available. Write to the Registrar, 615 N. 11th Street, Milwaukee, Wisconsin

MANHATTANVILLE COLLEGE OF THE SACRED HEART

CONVENT AVENUE AND 133rd STREET NEW YORK 27, NEW YORK

COURSES LEADING TO DEGREES: B.A., B.Mus.

Applicants should communicate with the Committee on Admissions at once.

HOLY YEAR PILGRIMAGE TO EUROPE EASTER IN ROME

Sailing March 29 Cabin Class S.S. Ile de France

35 days, \$865.00. With extension to England and Ireland, 48 days, \$975.00

Request free descriptive folder from
your local travel agent or

THE HALEY CORPORATION

11 East 44th Street

New York 17, N. Y.

Telephone MUrray Hill 2-9050

Information

Subscribe now

1 year, only \$2.00
2 years, \$3.50
3 years, \$5.00

.....

write today to
403 West 59th Street
New York 19, N. Y.

A monthly magazine published
by the PAULIST FATHERS

*A warm hearted,
eventful novel
of Irish town and
country life*

MARY O'GRADY

By MARY LAVIN

Author of
THE HOUSE IN CLEWE STREET

THIS is the story of a fresh, unspoiled, loyal country girl who left her village of Tullamore for Dublin in 1900. It tells of how she fell in love and married; of how she brought up and fought for her children in a city she always suspected. Here is a story that looks deeply into the heart of a memorable character, a mother of simple but heroic mold. Its background, people and story are colorful, human and appealing.

At all bookstores • \$3.00

An Atlantic Monthly Press Book

**LITTLE, BROWN & COMPANY
BOSTON**

eration were envisaging careers as second-story men, others were dreaming of piracy on the high seas. . . . In Arbreath, Scotland, a fourteen-year-old "sea daft" youth stole a thirty-ton motorship and headed all alone into the North Sea on the first leg of his life's ambition, which is to become a widely known pirate captain. . . . The aggressive attitude of youth begot unusual procedures in the field of penology. . . . In South Carolina, a ten-year-old boy robbed a filling-station in order to buy candy. Sentenced to a year, the boy could not be lodged in the State reform school because he was too young. A way out of the difficulty was found. He was accommodated in the penitentiary, which has no age limit. . . . The curiosity so characteristic of the very young was active during the week. . . . In Chicago, two schoolboys, aged twelve and fourteen, wanted to see a railroad wreck. After breaking into a tool shanty, they piled 500 pounds of tools and equipment on two sets of rails. Minutes later, two trains, carrying 580 passengers, smashed into the obstructions. Somehow or other, both trains managed to stay on the tracks. When the pair were asked why they tried to wreck the trains, one of the boys replied: "It was just a crazy idea. I don't know why we did it. I had read about train wrecks in the newspapers, so I thought we'd try one here. I wanted to see the sparks fly." . . . In another area, youths wanted to see a high school fly. . . . In Pennsylvania, two fourteen-year-old boys who experienced great difficulty in getting passing marks in their studies, tried to blow up a high school with 180 sticks of dynamite. Police interrupted the attempt. Had this youth movement succeeded, police revealed, the lads would have been blown to bits and every building within four blocks would have been leveled.

Here, there and everywhere, mid-century youngsters were blasting away at the social milieu. . . . These youngsters are the products of a fearful divorce. . . . Some years ago secular education divorced religion and eloped with irreligion. . . . Today's youth, by and large, are brought up by their step-mother. . . . Since God has irrevocably joined religion and education together, no nation may safely put them asunder. . . . The one and only hope for a brighter situation in the second half of the century lies in a reconciliation. . . . Education and religion must live together again. JOHN A. TOOMEY

AMERICA THIS WEEK, our weekly commentary on the news, Fordham University's FM station, 90.7, Thursday evenings, 7:15 to 7:30.

**THIS SUMMER
DISCOVER SPAIN!**
INTERESTING STUDY—TRAVEL TOUR
sponsored by
The University of Madrid
60 days—\$975 covers all expenses
Departures: June 21st to July 5th
A wonderful opportunity to
combine study and pleasure



For complete
details

Call or
write

SPANISH STUDENT TOURS

500 Fifth Avenue, Room #940
New York 18, N. Y. PEnn. 6-1983

DO YOUR SUNDAY SCHOOL CHILDREN LIKE AN EASTER PLAY? THE BOY WHO DISCOVERED EASTER

A one-act play by Elizabeth McFadden,
author of "Tidings of Joy", "Why the
Chimes Rang", etc.

Theme: the miracle of spring as illustrating the resurrection story. Parts: 1 man, 2 women, 1 boy of 12. Time: 40 minutes. Simple interior. Any Easter music preferred.—"Your play interested me very much and I am sure you will find many of our parish organizations anxious to produce it. It is worthy of serious consideration and lives up to Catholic motives in all ways."—Rev. Wm. H. Donohue, former Chaplain, Catholic Actors Guild of America.
Price: 40 cents Royalty: \$5.00

SAMUEL FRENCH

25 West 45th Street, New York or
7623 Sunset Blvd., Hollywood 46

JOHN McCORMACK DOMESTIC and IMPORTED RECORDS

Catholic and Irish Records

Catalogue Mailed Free
on Request

Blarney Castle Products Co.

Box 102, Times Plaza Station
Brooklyn 17, N. Y.

CLERGYMEN'S BLACK SUITS

100% ALL WOOL— \$44.95

Measurement chart on request

TEDDY LANDER

7 WEST 15th ST., NEW YORK 11, N. Y.
Open 9 A.M. to 7 P.M. CHelsea 3-9436

NOTICES

12c per word. Payment with order.

MISSIONARY PRIEST struggling to build school; 85 Catholics in two counties of 85,000 population. PLEASE help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

JESUIT HOME MISSION—My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

IRISH Books, Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

N!

. TOUR

adrid

enses

ly 5th

y to

sure

RS

:340

6-1983

REN

TER

adden,

by the

e illus-

Paris:

Time:

Easter

erected

ou will

zations

thy of

up to

Rev.

aplain,

: \$5.00

k or

46

ACK

RTED

ords

Co.

tion

SUITS

4.95

request

11, N. Y.

ia 3-9606

der.

ing to

counties

elp us!

, South

hope—a

Small

welcome.

ss Mis-

Linens,

Write

t, Inc.,

N. Y.